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A

S E R M O N

PREACHED AT THE

DISSENTING CHAPEL IN CROSS-STREET, MANCHESTER,

MARCH XXVI, MDCCLXXXVI,

ON OCCASION OF THE

ESTABLISHMENT OF AN ACADEMY

IN THAT TOWN.

BY RALPH HARRISON.

Member of the *Literary and Philosophical Society of Manchester.*

TOGETHER WITH A

D I S C O U R S E

DELIVERED SEPTEMBER XIV, MDCCLXXXVI,

AT THE PUBLIC COMMENCEMENT OF THE

MANCHESTER ACADEMY.

BY THOMAS BARNES, D.D.

Member of the *Literary and Philosophical Society of Manchester.*

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TO THE
TRUSTEES, SUPPORTERS, AND FRIENDS
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THESE DISCOURSES,
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ESTEEM AND GRATITUDE,
BY THEIR
OBLIGED AND FAITHFUL HUMBLE SERVANTS,
THE AUTHORS.



A
S E R M O N

PREACHED AT THE ESTABLISHMENT OF THE

MANCHESTER ACADEMY.

PROVERBS viii. 17.

I LOVE THEM THAT LOVE ME, AND THEY THAT SEEK
ME EARLY SHALL FIND ME.

TO know wisdom and understanding—To give subtilty to the simple, and to the young man knowledge and discretion, is the declared intention of the book of Proverbs. The royal author first describes the general nature of wisdom, and illustrates its admirable excellency, and happy fruits. Afterward he delivers a collection of aphorisms, in miscellaneous order, containing rich stores of valuable knowledge, the result of long observation and experience, and furnishing the most important rules for the conduct of life.

In the chapter of our text, by a natural and pleasing figure, he introduces Wisdom as a divine
B personage

personage of elevated rank and beauty, frequenting the places of public resort, solemnly haranguing the children of men, and, in the most earnest and affectionate manner, soliciting them to receive her counsels, and submit to her direction. *Doth not Wisdom cry, and understanding lift up her voice? Unto you, O men, I call, and my voice is to the sons of men.* In language forcible and magnificent, she represents her superiority to every external good. *Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies, and all the things thou canst desire are not to be compared with her.* And, as the most encouraging motive to the study and pursuit of wisdom, she adds, that our researches shall not be fruitless, nor our endeavours liable to disappointment, but that persevering diligence shall be crowned with happy success. *I love them that love me, and they that seek me early shall find me.*

We may be naturally led from hence,

I. To illustrate the nature, characters and excellency of wisdom. And

II. To point out the proper means for obtaining her inestimable advantages.

After which we shall more particularly refer to the occasion of the following discourse.

Wisdom may be defined "the right improvement, and application of our intellectual, and "moral powers;" or in different language, leading to the same conclusion, "it is to discern and "pursue the perfection and happiness of our natures;" or it consists, "in chusing the best and "worthiest

“worthiest ends, and applying the most fit and proper means for their attainment.”

If then it be asked, *where shall wisdom be found, and what is the place of understanding*, can there be any doubt or difficulty in the answer? The testimony of reason decisively confirms the maxim, which it is the great design of this book to establish, and which is expressly asserted in many particular passages; that, *the fear of the Lord is wisdom, and the knowledge of the holy is understanding*. RELIGION alone hath all the characters of complete and substantial wisdom; by which we fulfil the end of our existence, improve our reason to the best purposes, and attain to the highest perfection and happiness of our natures. Religion is the offspring of unerring wisdom, and is founded upon maxims of eternal and unchangeable truth. It is that rule of action, which the Deity hath prescribed to his rational offspring; because it invariably tends to produce the greatest good. Its beneficial influence led him to stamp it with his authority, and establish it by the sanction of his law. And it is with great beauty and propriety, that, when the Almighty is represented as *creating the world by wisdom*, and regulating the order and dependence of second causes, his infinitely perfect knowledge led him to assign unto man that rule of life, which is at once his duty, his interest and happiness. *When he made the weight for the winds and weighed the waters by measure; when he made a decree for the rain, and a way for the lightning of the thunder: Then did he see it and declare it, he prepared it and searched it out. And*

*unto man be said; behold the fear of the Lord, that is wisdom, and to depart from evil is understanding.**

Does religion in general correspond to the character of wisdom, the observation is no less true concerning its several parts. Of every virtue we may justly affirm, that it is the dictate of sound reason, of every vice, that it originates from folly. Whilst by the natural constitution of things, sin of every kind, is *the way to hell, going down by the chambers of death*; to religion belongs the high and honourable character, that *all her ways are ways of pleasantness*, and that *all her paths are peace*. Her doctrines are the light of life, her precepts guide to happiness, her prohibitions restrain us from misery, her consolations are adequate to our various distresses, her joys are pure, durable and satisfying, and her reward *an exceeding and eternal weight of glory*.

This wisdom is *the principal thing—the pearl of inestimable price*, compared with which every other possession is mean and insignificant. *The gold, and the chrystal cannot equal it; no mention shall be made of coral, and of pearl, for the price is far above rubies*. Religious wisdom hath the *promise of the life that now is*, the fair prospect of temporal prosperity and enjoyment. The royal preacher hath well observed, that, *length of days is in her right hand, and in her left hand, riches and honour*. And she will infallibly secure, *that better part, which cannot be taken from us—the peace, which passeth understanding—joys, which a stranger intermeddeth not with—treasures, that wax not old—an inheritance incorruptible, undefiled*

* Job xxviii. 26, &c.

and that fadeth not away. Be this our first choice, our main pursuit, and we shall be safe, honourable and happy. But, if seduced by the flattery of vice we swerve from the path of heavenly wisdom, if we *set at nought her counsels, and despise her reproof*; our folly is equal to our guilt, we are fatally blind to our true interest, and whatever be the success of our schemes they will terminate in disappointment and ruin. Our profoundest sagacity will but display a more egregious absurdity, and our most splendid abilities and attainments, will only serve to expose and aggravate our misery. *Who so findeth me, findeth life, and shall obtain favour of the Lord; but he that sinneth against me, wrongeth his own soul; all they that hate me love death.*

There is also a subordinate wisdom, which relates to the inferior ends of our being, and regulates the pursuit of external good. *I wisdom dwell with* PRUDENCE—And Solomon, whose professed aim is to inculcate maxims of virtue, disdains not to give instructions with respect to the management of our temporal concerns, and the ordinary affairs of life. Whilst our first care is to maintain *simplicity and godly sincerity*, whilst we hold in abhorrence the base arts of cunning and fraud, and on no account whatever *make shipwreck of a good conscience*; we are also required *to walk circumspectly*, and to unite *the wisdom of the serpent with the innocence of the dove*. We may, we ought, consistently with integrity, to lessen the evils, and to avert the dangers with which we are surrounded; and to endeavour to extend our sphere of influence, utility and happiness. This

wisdom excelleth folly, as much as light excelleth darkness; and is profitable to direct in the various circumstances of life. It belongs to our several occupations and pursuits, to the arrangement of our time, the company we keep, the connections we form, the relations of civil and domestic life, and to every part of our conduct. And when it is not only limited by a higher principle, but rendered subservient to the cause of truth and virtue, its quality is ennobled, and it becomes an eminent part of that divine wisdom which is so honourably *justified of her children*. For the province of religion is not confined to the duties of the church, or of the closet. It embraces the wide circle of human affairs: on the theatre of the world, and in the diversified scenes of active life, it calls upon us to cultivate and exhibit those graces which are to prepare us for heaven and immortality. There is therefore a natural, I had almost said a necessary connection between religion and prudence, and it is a promise made to the attainment of the *wisdom which is from above*, that it shall direct our steps in the journey of life, and lead us in the way of present safety, peace and comfort. *When wisdom entereth into thy heart, and knowledge is pleasant to thy soul, understanding shall keep thee, to deliver thee from the evil man: thou shalt walk in thy way safely, and thy foot shall not stumble.*

As wisdom, whether religious or prudential, consists in the right exercise and improvement of the intellectual powers, the foundation thereof must be laid in KNOWLEDGE. This is a view of the

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the subject to which we shall more particularly direct your attention. There is so intimate and necessary a connection between wisdom and knowledge, that both in scripture, and in common language, they are frequently used as synonymous expressions. The one is indeed the power or faculty, of which the other is the right application. And as wisdom cannot exist independently of knowledge, all the arguments that inculcate the former, do of course extend to the latter. When Solomon therefore exhorts us *to get wisdom as the principal thing*, he naturally adds, *with all thy getting, get understanding.*

The capacity for knowledge is the glory of human nature, and necessary to all the important purposes of our being. It is this that makes us *wiser than the beasts of the field, and the fowls of heaven—that gives us dominion over the works of God's hands—that renders us but a little lower than the angels, and crowns us with glory and honour.*

And as the understanding chiefly distinguishes us from the brute creation, so higher attainments in knowledge, next to pre-eminence in virtue, form the principal distinction between one man and another. They elevate human nature to a nobler rank in creation. They confer a dignity, which birth and title cannot boast of, nor grandeur and affluence bestow. They constitute superior power. By enlarging our acquaintance with the properties of things, they render them subservient to our use, and extend the sphere of human action, so that the observation of Solomon

is literally true, *A wise man is strong, yea a man of understanding increaseth strength.*

Knowledge to the individual is the source of innumerable advantages. It procures to us the comforts, the conveniences, and the gratifications of our being. It fits us for the several occupations and duties of life. It is the natural road to preferment and wealth, and challenges as its right the most important stations in society. It is the worthy exercise of our noblest faculties, and therefore the Deity hath rendered it an abundant source of pure, exquisite, and lasting enjoyment. It is, in short, the instrument whereby are conveyed to us the blessings of time, and the happiness of eternity. *The heart of him that hath understanding, therefore, seeketh after knowledge.*

Considered with respect to society, it improves not only the individual but *the species*. It is the means of taming the ferocious passions, of refining the temper, and civilizing the manners. Adverse to tyranny and oppression, nor less a foe to anarchy and licentiousness, it is the parent of good government and salutary laws, and the best guardian of liberty civil and religious. Nor should we omit to add, that it is the basis of useful arts, friendly to the interests of commerce, and that whilst it banishes the fears of superstition and the madness of enthusiasm, it is in every respect favourable to that *righteousness which exalteth a nation*. We are not therefore to wonder, that the Supreme Being has been pleased to honour with peculiar marks of approbation so worthy a choice, so excellent a pursuit. When
Solomon,

Solomon, being permitted to ask some special token of divine favour, made the request, *Give me wisdom and knowledge*, he received this answer from God: *Because this was in thine heart, and thou hast not asked riches, wealth or honour, or the life of thine enemies, neither yet hast asked long life—Wisdom and knowledge is granted unto thee, and I will give thee riches, and wealth, and honour, such as none of the kings have had before thee, neither shall there any after thee have the like.*

It is, however, proper to observe, that there is an endless variety in knowledge, which merits our esteem, only in proportion to the nature and importance of its object. The pursuit of it also, should, in some measure, be regulated by our particular genius and capacity, and with a special reference to our station and character in the world. Far would we be from denying or refusing the benefits of knowledge, to the inferior classes of mankind. It is a desirable acquisition to the lowest orders of the community, the worthy exercise of those noble powers, with which the Deity hath endued them, and tends to enlarge their sphere both of utility and enjoyment. Yet as we advance to superior stations in life, a more liberal and extensive erudition is expected and required. The *learned professions*, viz. those of *theology, medicine and law*, suppose a constant application, not only to their own peculiar studies, but to the attainment of knowledge in general. Nor are we hastily to censure any scientific pursuit as frivolous and unimportant. Such is the affinity and connection between the sciences,

sciences, that few are without eminent use; and it is not easy to understand any one, without some acquaintance with the rest. But learning belongs not merely to particular professions. It is in a manner necessary to all the higher departments of civil life. Will not the character of *the merchant*, and *the manufacturer* become far more respectable and useful when adorned with the valuable accomplishments of science? These give dignity to the possession of wealth, lessen the snares and dangers with which it is surrounded, provide a constant source of rational and innocent enjoyments, and qualify for honourable and important services to their fellow-citizens. And can it be supposed, that they who are born to *hereditary affluence and honour*, are thereby exempted from the pursuit of knowledge? On the contrary, the leisure they enjoy, and the rank to which they are raised increase the necessity and obligation of cultivating the mind, without which, riches and titles will but expose their insignificance, and probably render them contemptible and wretched.

But the knowledge which on every account is to be deemed most excellent, and claims the first attention of every rank of men, is the knowledge of God and of our duty. Religion cannot exist, but as an act of the understanding. Faith and hope, and love and zeal must be founded in knowledge. It is essential to our sincerity, it is necessary to our progress in goodness. This alone can give steadfastness to the profession, and to the practice of Christianity, secure us against the fatal influence of temptation, refine our virtues

tues from every corrupt and debasing mixture, and exhibit the amiable form of religion in all the purity of her doctrines, the strength of her motives, the sweetness of her consolations, and the sublimity of her joys. Superior knowledge does not necessarily imply a proportionable increase in the fruits of piety and holiness; yet it appears to be an essential requisite for higher attainments in goodness. The more clear and just are our conceptions of God, and of religion, the greater must be our capacity for improvement in the divine likeness, and, consequently, in all that constitutes the perfection and happiness of our natures. The scripture therefore earnestly exhorts, that we *add to virtue, knowledge; and be filled with all wisdom, and spiritual understanding.* And we are taught to look for the completion of our felicity in heaven, when a more enlightened and extensive knowledge shall fit us for nobler exercises of piety and devotion; when *that which is imperfect shall be done away: when we shall no longer see through a glass darkly, but face to face; and know, even as also we are known.*

Having thus illustrated the nature, characters and excellence of wisdom, we are

II. To consider the requisite means for obtaining her inestimable advantages. We are — *to love her — to seek her — and to seek her early. I love them, that love me; and they, that seek me early, shall find me.*

By the *love* of wisdom we may properly understand, a high esteem of her excellency, an admiring sense of her beauty and dignity, a warm complacency

placency in her delights, and a sincere desire to be governed by her maxims.

The *divine* wisdom, who here addresses us, demands the first place in our affections. Her language is, *My son give me thy heart*. If we suffer any rival passion to dispute the pre-eminence, if we count not all things loss compared with the excellency of her knowledge, she will reject our solicitations with disdain, and refuse us a place in her favour and friendship. But if we give her the preference to every other object, and *all the things we can desire are not to be compared with her*, she will requite our esteem with mutual approbation, and impart to us the *fruit which is more precious than gold, and the revenue which is better than choice silver*.

How the love of wisdom contributes to the attainment of it, we may easily understand. It impels the active powers to vigorous and constant exertions—It creates the dispositions and habits of mind which are most favourable to success—It reconciles us to the difficulties and hardships of a virtuous life—It subdues the prejudices and passions which blind the understanding and corrupt the heart; and inclines us *diligently to hearken to her counsels, and patiently to submit to her reproof*. The love of wisdom cannot fail to insure success, which depends not on outward circumstances but on our own endeavours, on the alacrity and zeal, with which we engage in the pursuit. Nay it is itself a main and essential part of wisdom. The affection to virtue is that which properly constitutes virtue; it is the vital principle

principle of goodness, the temper and the happiness we are anxious to obtain. So that we may rely on the declaration of Solomon, *exalt her, and she shall promote thee; she shall bring thee to honour, when thou dost embrace her.*

The genuine love of wisdom will naturally dispose us *to seek her.* It will inspire that activity and industry which are necessary to our success. This noble endowment is not the gift of nature, the purchase of fortune or the inheritance of birth-right: it must, by divine blessing, be the fruit of our own application and labour. *If thou seekest her as silver, and searchest for her as for hidden treasure; then shalt thou understand the fear of the Lord, and find the knowledge of God.* And we must be resolute, patient and persevering in the pursuit. *Would we run so as to obtain, we must press forward toward the mark for the prize of the high-calling of God in Christ Jesus.* Would we be conquerors through him that hath loved us, over the powerful enemies of our salvation, we must *fight the good fight of faith, be valiant and quit ourselves like men.* We must take to ourselves the whole armour of God—regularly observe the instrumental duties of religion—give attention to reading, meditation and prayer. We must *watch daily at the gates of wisdom*—diligently improve the opportunities of public instruction—*walk with the wise—keep our hearts with diligence—and, exercise ourselves to have always a conscience void of offence toward God and toward men.* Thus if we seek wisdom we shall assuredly find her, shall experience her blessed influence and guidance, and
inherit

inherit the glory and felicity, which she hath promised as the reward of her successful candidates.

Or, if we understand the words of our text with a more particular reference to those *mental endowments*, which claim a secondary place in our regard, and are subservient to the noblest purposes of our being; it will be equally evident, that the ardent *love of knowledge* must necessarily precede the important acquisition. What but this will form the habits of patient attention, close investigation and unprejudiced inquiry? Or how can we expect without industry and perseverance to make any considerable advances in useful and important science? No strength of genius, or of natural abilities, will suffice without the diligent culture of the understanding. The valuable fruits of knowledge will not be poured into the lap of the slothful, the indolent and the careless. They can only be matured and perfected by vigorous exertions, and assiduous application. This is the fixed constitution of things. Whatever difference there may be in the original capacities of men, a far more important distinction will arise from their own activity and diligence. And it is deserving of remark, that they who have attained to the first honours of science, and immortalized themselves in the annals of mankind, have generally excelled others, not more in the superiority of their natural genius and abilities, than in their patient, laborious and constant application.

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It is of the greatest importance, not only that we *seek* wisdom, but that we *seek* her *early*. The phrase is sometimes used to denote earnestness and importunity in the pursuit. Thus it occurs in the first chapter of this book, where it is declared concerning such as have long contemned her precepts; *Because I have called, and ye refused—I also will laugh at your calamity, and mock when your fear cometh. Then shall they call upon me, but I will not answer, they shall seek me early, but shall not find me.* But it may also signify the *time of life* in which we shall apply ourselves to the study of wisdom, with the most rational hope of success. It may denote the vast importance of devoting our *early years* to her sacred guidance and direction.

What unspeakable advantages for God and religion belong to the morning of life—when the powers of nature are in their full tone and vigour—when the mind is best fitted to receive and to retain virtuous impressions—when the affections are warm and vigorous—the temper open and ingenuous—the understanding less swayed by prejudice—the heart less corrupted by false principles, less hardened by evil habits. From what innumerable evils and dangers, will the early love and pursuit of wisdom preserve us—from the dire reproach and anguish of a wounded conscience, and from the snares and dangers that threaten the destruction of our temporal and eternal interests. How plain, secure, and delightful will be the journey of life if we never *forsake the guide of our youth, nor leave the paths of uprightness to walk in the*

the ways of darkness. The sooner we commence the heavenly race, the greater progress may be expected from us in every virtuous and honourable attainment. And what is of unspeakable importance, by seeking wisdom early, we are sure to find her; but if we postpone the important study, if we sacrifice the morning of our days to sinful gratifications and pursuits, and trust to future opportunities of repentance; not to speak of the dissingenuity of such a conduct, nor the absurdity of delaying to be wise and happy, we expose ourselves to the most imminent danger of everlasting ruin. We may not see that future convenient season of which we so idly dream; or should life be continued, the difficulty of repentance instead of being diminished will be every day increased, till, by a long indulgence of evil habits, we may lose both the inclination and the power to repent, and the awful decree have taken place from the natural consequence of our actions, as well as the appointment of God. *He that is unjust, let him be unjust still; he that is unholy, let him be unholy and unhappy for ever.*

That youth is the proper season for cultivating the intellectual powers cannot possibly admit of a doubt. Now are the spirits lively, the constitution unimpaired, the memory retentive, the mind active and strong, and most capable of the laborious exertions, that are required for the successful pursuit of science. The early application to knowledge is necessary to an honourable proficiency. The traveller must rise betime, and diligently pursue his road, who would gain the heights

heights that command a clear, and extensive prospect of the diversified regions it contains. If he begin late to climb the steep and laborious ascent, the fatigue will overpower, the distance will dishearten him; his progress will be comparatively slow and inconsiderable, and his views continue limited and obscure. So well convinced are mankind of the truth of this remark, that few persons in advanced life are willing to engage in any new art or study. They look upon the difficulty attending it as insuperable, and abandon the pursuit as desperate. It is also the peculiar privilege of youth, that free from secular cares, and employments, we are most at liberty to prosecute our inquiries, without avocation or interruption. Add to this, that the faculties of the mind, by exercise, receive continual accessions of strength, and that every advance we make will enable us to proceed with still greater advantage and pleasure. If this happy season be well and wisely cultivated, we may hope for a rich and glorious harvest, that will abundantly repay our toil. If on the other hand, the spring of life be neglected and misimproved, if the seed time for knowledge be consumed in sloth and folly, the invaluable opportunity is irrecoverably lost, *as we have sown, we shall also reap*, and every future scene will be unprofitable and barren.

Of such importance it is, that we consecrate the morning period of our existence to the pursuit of wisdom. But that we may be induced to *love*, encouraged to *seek*, and enabled to *find* her, who can be ignorant how much depends on happy

EDUCATION. This by divine blessing will be the most likely means to render us wise for time, and wise for eternity. This bids fairest to inspire the necessary dispositions for attaining wisdom, and to crown our endeavours with wished for success. The noble powers and capacities of our nature, untaught and unassisted, would never grow up to excellence, nor effect any valuable improvement. Instruction and art are necessary to give them their proper bent and direction, their true dignity and use. Generally speaking, it is Education that stamps the difference between one man and another, and assigns to the individual his rank and character in the world. We might remark the influence of this powerful cause in forming the air, the taste, the temper, the manners; but it is to our present purpose to consider it with respect to *virtue* and to *science*.

As to our *moral* and *religious* dispositions, it is universally admitted that they chiefly originate from this source. The instructions we receive, the principles we imbibe, the habits we contract in our early years, for the most part have a lasting influence on our future conduct and happiness. The soft and ductile mind of youth easily receives an impression, which hardens with advancing age, and cannot afterwards be effaced without the utmost difficulty. If not timely initiated in the love and practice of piety, justice, temperance and industry, it may naturally be expected, that they will afterwards become brutish, dissolute and wicked. But if *trained early in the way they should go by*
virtuous

virtuous precepts, regular discipline and good example, there is the best reason to hope *that when old they will not depart from it*. We may fairly presume from the nature of the human mind, from the laws of association and habit, that the principles of goodness deeply rooted and carefully cherished in the heart will not afterwards be extirpated, but will flourish and grow up to virtue, to honour and immortality.

With respect to *science*, the importance of education is no less clear and obvious. Without instruction, neither talents nor industry would avail; we should continue rude, barbarous and ignorant. The knowledge, which the individual possesses, is not the fruit of his own natural sagacity, but is chiefly derived from prior information and experience. How little is it, that any one *discovers*, compared with what he may be said to *learn*; and how few are the discoveries, where no assistance has been received from the communication of others! The solitary efforts of the brightest genius would be weak and ineffectual. Nay it is probable, that in the course of several centuries, they would not accomplish even a moderate proficiency in the arts and sciences. But many things, which it required great labour and penetration to discover, may be taught with facility to persons of ordinary capacity; and improvements, which have been gradually carrying on for a succession of ages, may be communicated as it were in a moment. Where is the man, who by the force of natural abilities could have brought the common arts of mechanism or manufacture to the per-

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fection in which they are generally practised, and understood even by the vulgar? We are indeed continually deriving advantage from the discoveries of others, perhaps with little idea of the obligation. And many, which appear so simple and familiar, as scarcely to merit our notice, are to be ranked amongst the noblest exertions of human genius, are such as our own sagacity would never have accomplished, and without which our progress in knowledge must have been low and imperfect. Amongst innumerable instances that might be adduced, it may be sufficient to mention the use of *alphabetical characters* for the purpose of writing and reading, an invention so wonderfully sublime, as in the opinion of many persons to surpass the bounds of human ingenuity, and to be necessarily referred to the immediate communication of the Deity. Yet this great and valuable discovery, which may be considered as the very ground-work of science, is so readily taught as to be almost in universal use. It is then the happy privilege of education, that we hereby avail ourselves of the united reason and growing improvement of mankind in all ages, and that we reap the fruits of the sagacity and industry of those who have gone before us. We may add this important circumstance, that it communicates knowledge in the most easy and advantageous manner. It saves us the labour of tedious wanderings and fruitless researches. Amidst a labyrinth of perplexity and error, it holds out a friendly clue to guide us at once into the way of simplicity and truth. The regular plan of study,

which

which it prescribes, may be considered as of the first consequence to our improvement. Beginning with elementary principles, and proceeding by gentle and easy steps, it conquers difficulties that might seem to be unsurmountable, and conducts us to that elevated station, which would appear impossible of access. By disposing of the several parts of science, also, in natural order, we more readily perceive their mutual connection and dependence; and not only is our progress wonderfully accelerated, but at the same time our knowledge becomes far more clear, distinct, and accurate than might reasonably be expected in any other method.

Whether education be considered, as it respects the individual, or the welfare of society at large, it is an object of the highest moment. It is that with which the interests of religion, virtue, knowledge, and all that forms the dignity and happiness of our nature, have an immediate and necessary connection. Its consequences extend not merely to the present life, but to the whole of human existence; nor to those alone, who immediately partake of its advantages, but to remote ages, and to generations yet unborn. If ever an important change take place in the manners and happiness of mankind, if superstition and wickedness come to an end, if the cause of truth and liberty flourish, and *pure and undefiled religion* enlighten and bless the nations, it is certain that this must be the chief instrument, whereby so glorious a reformation will be accomplished. Are we to wonder then, that a subject of such infinite concern should engage the most serious and solicitous attention, of those who

have sincerely at heart the glory of God, and the good of their fellow-creatures? Or can there be a nobler expression of piety and charity, than in supporting and encouraging such plans of education, as bid fair to promote good morals and useful learning? It is greatly to the honour of this country that so large a provision has been made for the purposes of instruction. Witness the numerous schools endowed and established in almost every town and village. Witness the alacrity and zeal, which have so generally appeared in the late institution of *sunday schools*, with a view to extend the opportunities of improvement, to all who are willing to embrace them. Seminaries of learning designed to convey instruction in the higher branches of science, and to qualify youth for the more honourable, and important stations of society, have deservedly been esteemed proper objects of national patronage and munificence. And far be it from us to depreciate the value and the reputation of those splendid institutions, which are the pride and ornament of Britain. It would be the height of injustice not to acknowledge, that our Universities have from time to time been adorned with men of the first characters for virtue and science, who have been greatly instrumental in diffusing piety and knowledge in the world. But will any one take upon him to assert that opportunities of academical instruction should be confined within the precincts of *Oxford* and *Cambridge*; or will it not on many accounts be desirable that they should be extended as far as is practicable and convenient? It is possible that distance, expence, the want of sufficient leisure,

leisure, or other objections, may prevent considerable numbers from enjoying the advantages they afford, whose line of education ought not to be limited by the narrow sphere of a common school. As to those who *dissent* from the national establishment, they are of course excluded from them, but upon conditions, which most of them find it impossible to comply with. They are therefore under a necessity of establishing institutions of their own, in order to command the advantages of liberal education, and especially to prepare their ministers for the respectable exercise of the sacred office. The plan of these being altogether optional, has greatly varied in extent. They have sometimes been formed and conducted by the labours of an individual; at others, they have been raised and supported by the joint exertions of a collective body. Generally speaking, the sphere they have occupied has been narrow and circumscribed; not so their merit and their usefulness. In these comparatively obscure and humble retreats, were trained to dignity and excellence the great and illustrious characters of *Henry, of Watts, Grove, Foster, Lardner, Doddridge, Taylor, Chandler*, and many, many others, whose virtues and talents have gained them an immortal reputation, and rendered noble service to the cause of religion and of truth. Indeed, it is evident that, without a provision of this kind, we could not act consistently; we must abandon our principles, and relinquish a cause, which we cannot but consider as friendly to the interests of Christianity, and of mankind. Nor will our principles as Dissenters expose us to the hatred and reproach of any, but such as

have no concern at all for religion, or who have a zeal, unenlightened by knowledge, and untempered by charity. For what are the tenets peculiar to us as Protestant-dissenters, but the following?—
 “ That Christ is the only king in his church, and permits no one to share in his authority—That he has left behind him no successor to act as his vicegerent or representative upon earth, with power to alter, to add to, or to interpret the laws of his kingdom—That no profession, rank, or number of men has dominion over the conscience—That the scripture is a complete rule of faith, and that the application of this rule belongs to every private Christian—That to substitute creeds and confessions drawn up by fallible men, for the words of Christ and his apostles, is an unwarrantable and dangerous imposition—That to inflict penalties of any kind whatever for non-conformity to human systems, or to exclude others from communion, because they do not receive our standard of orthodoxy, is a violation of men’s natural and Christian privileges.”

And will the consistent Protestant dispute the truth of any of these tenets? Will he require assent to *another gospel, than that which we have received*? Will he commit to any man or body of men whatever, the authoritative explanation of the sacred writings? Will he stile himself an advocate for the rights of conscience, and yet practise, encourage or allow any species of persecution? Upon what principle is it that any denomination of Protestants pretend to vindicate their separation from the Church of Rome; but upon the UNIVERSAL right of private judgment,

judgment, and free inquiry in points of religion? Would they startle at a dictatorial power if exercised by any of the present ministers of the gospel? And do they allow it in *Luther*, in *Calvin*, or *Cranmer*? Is a private clergyman unauthorised to direct our faith, and is he immediately qualified for this office, when promoted to some ecclesiastical dignity? Will an elevated station, a high-sounding title, or an increase of revenue bring him one step nearer to infallibility? Do they rely on the united wisdom of numbers, and imagine that the decision of a synod, a council, or a convocation is final and conclusive? And what if council should oppose council, and synod be against synod? Is it not possible, that a majority may err? If numbers were the criterion of truth, what would become of Christianity in general, and the Protestant religion in particular, or how must reformation ever take place? Do they build their faith upon the authority of the church? But have they ever inquired what church is invested with this authority, how it came by it, or how far it extends? Or will they admit the right of the civil magistrate to prescribe articles of religion? Who does not see, that there might then be as many religions as magistrates, and that every new magistrate might, if he thought proper, appoint a new system of belief?

If any one should be alarmed at this language, and imagine that it tends to the subversion of peace and good order, let him suspend his judgment for a while, till he has considered the whole compass of the argument. Is it then our aim to subvert the ecclesiastical dominion of others, and to set up

an hierarchy of our own, to build a new system on the ruins of the present establishment, or to substitute a presbyterian for an episcopal form of church-government? Far different are our wishes and our views. The very principle upon which we found our claim is that of *equal* and *common* liberty—liberty not for ourselves alone, but for all that name the name of Christ to worship God according to the dictates of their consciences. We stand not forth as advocates for the doctrine of Calvin, nor for the Westminster confession, nor for any of the leaders of a sect or party. We do not even argue the narrow point, whether this or that mode of worship has the advantage, but contend for the unalienable right, and indispensable duty of *all men* to judge and act for themselves in religious matters. In pleading our cause therefore as Protestant-dissenters, we manifest a truly catholic spirit. We are not afraid nor ashamed to assert, that the members of the Established Church, that Protestant-dissenters, that every denomination of Christians have a right to the free exercise of their religion, and that none of them are justified in persecuting, oppressing, reviling or judging each other. This mutual forbearance, this Christian liberty universally allowed, and every incroachment upon it prohibited and restrained, what happy consequences would take place! Contention and strife would be at an end, and the *unity of the spirit be maintained in the bond of peace*. It is to the want of this liberty, that we are to impute the dissensions, and animosities that have disgraced the Christian world, and until it prevail in its true spirit and extent, in vain shall we look
for

for the happy time, *when the wolf shall lie down with the lamb, and the leopard with the kid, and there shall be none to hurt or destroy in God's holy mountain.*

I have dwelt the longer on this point, because I am convinced that the true grounds of our dissent are, in general, but ill understood. With respect to *particular* sentiments in religion, we have none common to us as Dissenters, we have no creed or confession, no articles of faith to which our subscription is required. We can agree to differ. We judge it expedient that every one should inquire with attention, modesty and impartiality, *be fully persuaded in his own mind*, and true to his own principles. He that can sacrifice them to worldly interest, to fashion, or convenience, deserves the character of a bad man, justly forfeits the esteem of all religious persuasions, and will be rejected with disgrace by the Saviour of the world.

Nor have we any *political* tenets peculiar to us as a distinct body of Christians. The ignorance of some, and the malice of others have led them to represent us as dangerous members of the state, factious, intriguing, enemies to monarchy, and strongly inclined to a republican form of government. I know not what can be replied to the assertions of blind or unprincipled bigotry, uttered with a view to gratify some malignity of heart, or to answer an interested purpose, but that they are shamefully false and injurious. They who wish to be truly informed, will be readily convinced that we yield to none of our fellow-citizens in loyalty and patriotism; that, if adverse to despotic principles,

ciples, we are the friends of good order and government; that we have the highest value for the happy constitution under which we live, and the warmest attachment to the illustrious family, by which it has been guarded and protected. In reply, therefore, to the aspersions of calumny we assert, and we do ourselves but common justice in the assertion, that we are not attached to the narrow interests of a particular sect, but of truth, of charity, of protestantism, of liberty civil and religious.

It was upon this broad basis, that an academical institution was established at *Warrington*, founded upon a liberality of sentiment and principle, that will do lasting honour to its generous and worthy patrons. They, who consider the important objects it had in view, with the great abilities, and respectable characters of those, who successively presided over it, will not wonder that it acquired great celebrity, received the most honourable marks of public approbation, and rendered essential service to the community. But either from an original defect in the plan, from a failure in its resources, or from other causes, which it is not our business to inquire into, it was judged advisable to suspend the institution, in order to model it into a more convenient and practicable form. The attempt to revive it, however, either upon a more extensive or limited scale, was attended almost with insuperable difficulties. Many, who had hitherto been its most zealous and active friends, were wearied with exertions, that, after so many years' trial, had failed to give it a permanent establishment. Applications were made in vain for proper persons to conduct

conduct the Academy. Those, who were judged best qualified for the undertaking, declined to risk a comfortable situation in life, for what appeared to them a precarious uncertainty. A suspension for some years, was followed only with an increase of difficulties, and the idea of restoring the institution was so generally considered as hopeless, that little more was in contemplation with many of the Trustees, than how to dispose of its remaining funds.

But others there were, who, upon mature consideration, judged it of importance, that an Academy for the purposes we have mentioned should be continued in this part of the kingdom. They were of opinion—that the reasons, which led to its first establishment still continued in their full force—that neither public spirit nor support would be wanting, if an approved plan presented itself—that many of the difficulties would be removed, if the situation of Warrington were no longer insisted upon as necessary—that a large and populous town offered some very considerable advantages—that Manchester in particular was a situation highly proper for the purpose. It was urged, “ That the
 “ great populousness of this vicinage, the opulence
 “ of its inhabitants, the respectability of the Dis-
 “ senters, and the increasing taste for learning
 “ promised both adequate support, and a regular
 “ succession of pupils—That the inhabitants of
 “ this town are remarkable for sobriety of manners
 “ and a serious attention to religious duties—That
 “ persons judged proper to conduct the plan, and
 “ who have since signified their consent were already
 “ fixed in the place—that they incurred no risk
 “ nor

“nor expence in the attempt—that they were in
 “the prime of life with respect to health and
 “intellectual vigour—cordially united to each
 “other—not unacquainted with the discipline and
 “tuition of young persons—and likely to co-
 “operate with zeal and harmony—That the
 “auxiliary departments might be easily filled by
 “able masters settled in the town—That the insti-
 “tutions already established here, were favourable
 “to the spirit of emulation, and afforded eminent
 “advantages for improvement in various branches
 “of science—And that here might be expected
 “the peculiar advantage of a standing committee,
 “to superintend and regulate the affairs of the Aca-
 “demy as occasion might direct.”

There are few public schemes, that have not
 their advantages, and their inconveniences, their
 excellencies, and their defects; nor is it enough
 to urge, that some powerful objections may be
 made to the present plan, or that very considerable
 difficulties may attend the carrying it into effect.
 Where nothing is attempted, nothing can be
 accomplished, and if even material objections were
 to have too much weight, we must necessarily
 abandon the most promising and laudable enterprize.
 The question ought rather to be, whether the
 arguments for or against the design preponderate,
 and whether it be wise to discourage and oppose
 the attempt, unless a more eligible and practicable
 plan were proposed.

Is it feared, that a large and populous town will
 be favourable to dissipation, and irregularity of
 manners? To me the objection appears more
 specious

specious than solid. Are then obscurity and retirement without their peculiar temptations? They who are viciously disposed will be vicious any where, and poor must be that virtue, which requires a constant eye, and a constant guard. Small towns and villages are, I believe, proportionably as corrupt and dissolute as larger ones. When it is further considered, that a major part of the students, will probably consist of the inhabitants of this neighbourhood, whose parents will have continual opportunities of regulating their expences, and superintending their morals, of inquiring into the company they keep, and the proficiency they make—is it not reasonable to hope both that their own characters will be happily established, and that a general countenance and sanction will be given to sobriety, diligence and good conduct?

Perhaps it is apprehended, that a business so weighty will interfere with pastoral duty, and take off the attention of your ministers from the sphere in which they ought principally to exert themselves. Did we regard it in this light, we ought undoubtedly to decline such an undertaking. Or did we conceive of it as your general sentiment, it would equally be our duty to give up all thoughts of the connection. But since this is not the case, since it is your wish and request that we enter upon this charge, I presume upon the candor of this audience, whilst I deliver my free and unrestrained ideas on the subject.

The education of youth, if not a branch of the clerical profession, is certainly that kindred province, with which it is most easily and naturally connected.

If

If youth be not educated by clergymen, who, it may be asked, are likely to engage in the employment, what substitute shall we find, or in what can they be supposed to render a more valuable service to the community? Generally speaking, there is a degree of necessity that Dissenting Ministers should apply to it, as an honourable auxiliary for their decent and comfortable support, and in order to make a suitable provision for their families. Instead therefore of condemning and censuring the plan of those who would connect the business of education, with the ministerial function, it were rather to be wished, that these objects could be so united as not to clash and interfere with each other. The present scheme seems peculiarly favourable to such an arrangement, and is on many accounts entitled to a preference in our choice. The circumstance of there being two ministers to this society, willing to assist and accommodate each other, renders it far more practicable and easy. The time employed in the delivery of lectures, will to each individual professor be comparatively short, yet very sufficient to occupy the full attention of the pupil. The preparation required for such lectures will, we trust, without difficulty be accommodated, so as not to stand in the way of engagements, which we would always esteem to be sacred. And what is particularly pleasing to us, far from being employed in studies foreign to our ministerial profession, many of them will have a near and intimate relation to it. Such are the various branches of *Theology* and of *Ethics*. And others which at first view might seem less connected with the office of the divine, will
upon

upon inquiry be found the proper objects of his attention. For is it not desirable that he should be possessed of various and extensive knowledge? Will not he who is a stranger to general science, be greatly deficient in that which belongs to his own peculiar province? Or how shall he be *thoroughly furnished* for his arduous and important office, who is unacquainted with the *works* and *laws* of *nature*, with *history*, with *geography*, or with *languages*? In teaching others therefore we may reasonably expect to teach ourselves, and to become better qualified for your approbation and acceptance; and instead of departing from the duties of our profession, we hope, by divine blessing, to perform them with more extensive influence, utility and success.

A plan of this nature cannot be carried into execution without a warm and zealous patronage, nor without considerable activity, exertion and expence. We are however happy to say, that it has experienced the liberality and support of the public, in a very uncommon degree, such as promises to the institution permanency and prosperity. The generous aid of the members of this society has been laudably conspicuous, and merits our warmest acknowledgments of respect and gratitude. And as many amongst us, whose circumstances and situation in life will not permit them to take a leading part, have been pleased to express their hearty approbation of the design, and a wish to encourage it according to their ability—To explain more fully the nature of this institution, and to afford them an opportunity of shewing their good will to it, has been the principal occasion of the present dis-

course, delivered at the particular request of the trustees of this congregation. I shall not however solicit the assistance of any one, farther than his judgment may entirely approve, and shall only observe in few words, that our design respects not the distinction of a party, but the welfare of mankind at large, that it has for its aim pure religion, consistent protestantism, virtuous morals, useful knowledge, and every branch of that Wisdom concerning which Solomon hath remarked, that *the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her.* These are interests that lie near the heart of every lover of God, and of his fellow-creatures. And if in this, or in any other way which we shall better approve, we contribute to their support, *our labour will not be in vain.* By our solicitude to promote the happiness of others, we shall have discovered the most solid wisdom in securing our own. We shall have exerted a species of liberality, which, above all others, is pleasing to God, and beneficial to man. We shall at all times reflect on our behaviour with the highest satisfaction, and in answering to the character shall assuredly obtain the reward which is described by the prophet Daniel—*Then they, that be wise, shall shine as the firmament; and they, that turn many to righteousness, as the stars for ever and ever.*

26 JY 66



A
DISCOURSE

DELIVERED AT THE
COMMENCEMENT OF THE
MANCHESTER ACADEMY,

SEPTEMBER FOURTEENTH, ONE THOUSAND SEVEN
HUNDRED AND EIGHTY SIX.

BY
THOMAS BARNES, D.D.

WARRINGTON,
PRINTED BY W. EYRES.

DISCOURSE



REPORT OF THE SECRETARY

THOMAS J. BARNARD

WARRINGTON

A

D I S C O U R S E

DELIVERED AT THE COMMENCEMENT OF THE

M A N C H E S T E R A C A D E M Y .

G E N T L E M E N ,

IT is not easy to imagine a higher object, than that which has given occasion to your present meeting. You have established a SEMINARY of LIBERAL EDUCATION: and you wish to celebrate its Commencement with a public testimony of honour and affection.

From an intimate knowledge of the motives which have given birth to this Institution, I will venture with full confidence to assert, that it is not merely the ardour often felt, in sanguine spirits, upon the opening of a new scheme, which has inspired your zeal, and drawn together an assembly so numerous and respectable. You have thus far acted, and you will continue to act, in this important business, under a strong conviction of the greatness of the end you have in view, and under the impulse of warm and generous feelings for the best interests of mankind.

DISCOGRAPH



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MANCHESTER

LIBRARY OF THE

D I S C O U R S E

DELIVERED AT THE COMMENCEMENT OF THE

MANCHESTER ACADEMY.

GENTLEMEN,

IT is not easy to imagine a higher object, than that which has given occasion to your present meeting. You have established a SEMINARY of LIBERAL EDUCATION: and you wish to celebrate its Commencement with a public testimony of honour and affection.

From an intimate knowledge of the motives which have given birth to this Institution, I will venture with full confidence to assert, that it is not merely the ardour often felt, in sanguine spirits, upon the opening of a new scheme, which has inspired your zeal, and drawn together an assembly so numerous and respectable. You have thus far acted, and you will continue to act, in this important business, under a strong conviction of the greatness of the end you have in view, and under the impulse of warm and generous feelings for the best interests of mankind.

These interests, in their highest and most extensive sense, you consider, as in no small degree concerned in the prosperity of a scheme, the avowed aim of which is, to hold out the advantages of Liberal Education to the several orders of civil society. Every motive which can connect you with the rising generation, will here come into vigorous action. Are you members of the Great Community of mankind? Are you, as Britons, anxious for the preservation of your liberties and laws? Are you, as Parents, still more tenderly united to those, whose happiness is dearer to you than your life? Are you, in a still higher character, as Christians, affected for the honour of Religion, and the good of immortal souls?—What object can appear to you so great, so momentous, as EDUCATION? Upon what occasion will you feel an interest so strong, as when you are thus called to sanction by your presence, and to support by your exertions, an Institution, which you have established, with the hope, that it will contribute to convey the blessings of knowledge, of liberty, and of religion, to your fellow-men, to your fellow-citizens, to your families, to generations yet unborn?

Respecting the influence of education in forming the minds and manners of men, there can be, among men of reason, but one sentiment. He who shall affect to consider it as having little power, must be among the weakest; and he who is indifferent to the application of that power, must be among the worst of men. We deny not the original differences of minds, as they come

from the hand of the Creator : but we contend, that the far deeper and bolder lines of distinction are drawn by early culture.

This position it will not be necessary to prove by serious argument. You acknowledge, you feel its truth. A few splendid instances may perhaps be found, of those who, in spite of every seeming disadvantage, have risen to eminence in wisdom and goodness. And, alas ! too many sad examples evince, that those who have apparently been surrounded with every means of mental cultivation, may be ignorant and abandoned. But perhaps even these instances, if fairly examined, would not be found to contradict, so strongly as may at first appear, our general principle. Or, if they be without examination admitted, as glaring exceptions, how few are they, in comparison with those which establish, with evidence which nothing can oppose, the plastic nature of education, and its influence in stamping upon the mind its present, its everlasting character ?

But if it be unnecessary to *prove* this sentiment, it may not be an useless entertainment, to turn our eyes for a few moments to some striking instances, by which it is *illustrated*.

To what cause, but Education, shall we ascribe that peculiar cast and air, by which the several orders of society are so strongly marked, and which, by combining with the uniformity of common nature and national resemblance, the varieties of peculiar and professional character, agreeably diversify the scenes of cultivated life, and constitute at once its beauty, and its enjoyment ?

—But perhaps the illustration may appear to greater advantage, in still larger bodies of men. To what other influence shall we ascribe that national character, which is more or less visibly impressed upon every country; but most strongly upon those, which, having less intercourse with other nations, are left open to the uninterrupted operation of those causes, by which human nature is affected?

Observe the abject servility of men educated under the debasements of despotism, or superstition! Contrast with this the manly spirit of those, who have been born under the auspices of freedom, and of reason. Survey the same country, in different periods of its history. Turn your eye to ancient Greece, the seat of liberty, the nurse of arts, the theatre of glory. Compare these characters, with those by which it is now degraded.

To what cause do you, my Countrymen, owe that high-born spirit, that generous scorn of servitude, which animate your bosoms, by which your isle has been so long distinguished, and by which it has been rendered the abode of arts, of commerce, of science, and of happiness? Is it to your soil, to your climate, or to any skyey influence, that you owe this spirit? But other countries, under the same sky, and with external circumstances nearly similar to your own, are marked with a far different character.

No, you have been educated in Britain: and you have from your earliest infancy imbibed that noble invigorating spirit. It has been infused and cherished by the conversation, the writings,
the

the manners, of those around you ; by the monuments of your ancestors, by their history, by their anniversaries ; till at length the sacred principle has pervaded all your soul, and has stamped upon you a distinguishing, an indelible impression—an impression, which you are solicitous to convey to your posterity ; and which they, under the same influence, will hand down, as a glorious entail, to future generations.

I have been led to this illustration, by the nature of the plan, which you are now establishing. Educated in the principles of liberty, civil and religious, and deeming those principles essential to every higher interest of man, you have wished to form a Seminary of Education, which shall breathe the same spirit, and which shall thus serve, in the most effectual manner, the cause of truth and goodness. Hence, you have formed your institution upon the most liberal and generous basis, guarded by no jealous subscriptions, and open without suspicion or fear to all, who wish to enjoy the advantages of science, unfettered and free. *Sanctology*

You regard it as your duty, you demand it as your birth-right, you glory in it as your privilege, to judge for yourselves on every subject of Science, and above all of Religion, and to act according to your own convictions : you consider the Great Head of the Christian church as the sole law-giver and judge of men : you appeal to his word, as the only infallible standard of divine truth : and you worship the Father of spirits according to the dictates of your own consci-

ence. Upon these broad and noble principles, you maintain the cause of religious freedom. With the calmness and temper, but at the same time with the firmness and constancy becoming such principles, you stand fast in this honourable cause: a cause, for which the best blood of your countrymen has been shed: a cause, which it is real glory to defend; and from which none can shrink, without cowardice and infamy. Yours is not the cause of any party. You rank yourselves under no distinguishing name. The liberty which you claim for yourselves, you extend with equal latitude to others. The burden to which you will not submit, you will never impose. You plead for the equal, universal dominion of reason, of conscience, and of truth. To these great interests alone you consecrate this Seminary. If these be promoted, your first, your highest hope will be accomplished.

Education, at large, considered with respect to its general objects, plan, and influence, opens too wide a field for our present investigation.* The advantages of LIBERAL EDUCATION, upon the principles already mentioned, to young men destined for the several departments of SUPERIOR LIFE—I mean, for those departments, which are raised above the drudgery of servile labour—will afford ample scope for our present consideration, and will, I assure myself engage, because it will so well deserve, your serious attention.

* For a judicious discussion of many of these points, see Dr. Kippis's excellent sermon in favour of the New Academical Institution at London.

I shall

I shall not be mistaken in the object I have here proposed. I shall not be understood by any person, as wishing to exclude the poorest and lowest of mankind from the blessings of knowledge. The principles before asserted, respecting the native privileges and equal liberty of all men, will prevent any such interpretation. Away for ever with the ungenerous thought, of dooming so large a portion of the human race to darkness ! It can be the wish of none, but of the abject friends of despotism and superstition. And in them it is consistent—May success attend every well-meaning endeavour, to diffuse important wisdom through every order of the community, and to bless the cottages of the poor with those illuminations of truth and righteousness, by which poverty may be cheered, and labour sweetened ; by which human nature may be ennobled, and immortal happiness extended !

But Liberal Education, upon the scale we have before us, cannot possibly be enjoyed by all. It can only reach to those, whose time and fortune, and future prospects, give them leisure, ability, and incitement to the acquisition.

In your PRINTED REPORT,* you have professed your intention to be, “ *To establish a plan affording a FULL AND SYSTEMATIC COURSE OF EDUCATION FOR DIVINES—and preparatory instructions for the OTHER LEARNED PROFESSIONS—as well as for CIVIL AND COMMERCIAL LIFE.*” Let us pursue this division. And let us consider attentively the importance of such provision as you are now

* See the Appendix, No. I. containing the Report of the TRUSTEES.

making, for the education of DIVINES—for those intended for the PROFESSIONS of MEDICINE and LAW—and for those, who are to fill up the offices of CIVIL and COMMERCIAL LIFE.

I. For the education of DIVINES.

The usefulness of an order of men devoted to the interests of religion, no rational friend of those interests will call in question. By the Christian, who derives his faith from the New Testament, it will in general be immediately acknowledged; for this order of men is there appointed. But, upon the principles we have already maintained, it is of unspeakable importance to the interests of religion, that those who are to be the assertors of its truth, the guardians of its purity, and, under God, the instruments of its power, shall feel its noblest influence upon themselves, that they shall study its doctrines free from the controul of human decision and authority, and that they shall with all simplicity follow, wherever truth and reason point the way. If the cause of Christian liberty be dear and valuable in your esteem, you must regard the education of your ministers in the principles of liberty, as proportionably important; for upon them will the support of that cause, I had almost said, principally depend. Nor will I retract the word. For where have we known that cause to flourish, in any respectable degree, where it has not enjoyed the patronage of wise and able advocates in the sacred profession? What character in life is more truly venerable, in every church, and among every denomination, than that of a serious, active, consistent Clergyman? Where have we known
any

any of this description, who has not enjoyed general respect and honour; who has not been numbered among the truest friends of all that should be dear to man?

You will bear with my honest triumph upon this subject. With pride and pleasure I magnify my office. If it has not, among us, what to many would appear to be the highest recommendations of a profession, the rich emoluments, the splendid titles, the sacerdotal dignities, which are elsewhere to be found; it has all that Christianity bestowed in its first and purest age; it has all that can endear and ennoble it to a well-disposed mind; it has the opportunity of dispensing inestimable blessings to mankind; and it has in general annexed to it, the frugal competence, and the unbought honour, which to a good mind are sweet and sufficient.

In every situation of life, the first, and greatest object of education is, the discipline and formation of the heart. The noblest character we can sustain is, that of the offspring of God. To please him, is our highest duty. To be approved by him, is our only happiness. To this grand point, then, should the education of every person, whatever be his rank or destination in future life, be primarily, and in all its stages continually, directed. Without Piety, all the accomplishments of manners, all the attainments of science; and, if we may be allowed that expression, all the recommendations of lower excellences, and even of secondary virtues, would be of little avail. The firmest guard of good principles, the richest source

source of true happiness, the fairest ornament of elevated character, and, I will add, the necessary meetness for future felicity, would be wanting.

If this be true of all persons, of every rank and office, it is still more true of those, who are destined for the sacred function. To them, the spirit of religion is necessary to every end of their profession; to respect, to enjoyment, to usefulness. Destitute of this divine principle, where shall they find motives sufficient to animate, or to sweeten their labours? Duty will be a toil, and devotion a drudgery. Their conversation will want the seasonings of goodness. And the coldness of every service they perform, will chill those better affections, which it was their part to have kindled and kept alive in the bosoms of their audience.

But piety alone, however sincere, however fervent, will not insure to a Minister of Religion, respectability or success. It must be regulated and assisted by knowledge: and it will be fashioned, as to its complexion and form, in no small degree, by the kind and extent of that knowledge, with which it is attended. Let us not despise well-meaning ignorance. Let us do honour to the rude but honest effusions of a sincere heart. But in the Public Teacher of Religion you justly expect a furniture, a cultivation of mind, sufficient to add lustre to his other treasures, and to qualify him to be, not only a burning but a shining light, in the sanctuary of God.

Upon this subject there will be, among us, no difference of opinion. That a Christian minister

Minister should be possessed of wisdom, as well as of worth, none here will call in question. With those who decry human learning, we decline all controversy. Their reason is obvious. Illiterate themselves, why should we wonder if, like the Vandals of old, they endeavour to destroy all the monuments and honours of literature in others? Nor will we seriously attempt to combat those wretched sophistries of superstition, or those miserable abuses of scripture, by which they attempt to defend a sentiment, so degrading to human nature, to its great Author, and to Him, who came into the world, that he might enlighten and bless the nations.

It is, then, a point of great importance, to provide for students in Divinity among us, the means of various knowledge, and to open to them the stores of ancient and modern literature. Of these, none will be without its use: and they will all unite their influence in enlarging, polishing, and strengthening the mind, and in qualifying it for a better acquaintance with its peculiar and professional studies. For it is with me a point of unquestionable truth, that a good acquaintance with general science is useful, not only in giving vigour by the variety, pleasure by the resemblance, and advantage by the contrast, of different subjects; but even in illustrating, explaining, and applying those subjects, which by our profession we are called upon peculiarly to cultivate.

Of

Of all subjects, DIVINITY seems most to demand the aid of kindred, and even of apparently remoter sciences. Its objects are, GOD and MAN: and nothing, which can either illustrate the perfections of the one, or the nature, capacities, and history of the other, can be entirely unimportant.

But how extensive a field do these subjects open? Natural Philosophy, in its widest sense, comprehending whatever relates to the history or properties of the works of Nature, in the Earth, the Air, the Ocean, and including Natural History, Chemistry, &c. has an immediate reference to the one—and to the other belong, all that Anatomy and Physiology can discover relating to the body; and all that Metaphysics, Moral Philosophy, History, or Revelation declare concerning the mind. But here again the field still opens upon us. For History, as well as Revelation, demands the knowledge of Languages; and these again, of Customs and of Arts, of Chronology and Manners—the stream of science still branching out into more and wider channels. And to the highest finishing of the mind are necessary, those subjects which belong to cultivated Taste, which regulate the Imagination and refine the Feelings, and which give correctness to vigour, and elegance to strength.

Of all this various range of science, let us not imagine that any part is improper, or without its use. Every part may, with great advantage, join its influence, in forming the accomplished and useful Minister of Religion.

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It is indeed not only a truth, but a truth of unspeakable importance, that the peculiar and favourite studies of a Clergyman should be those which more immediately belong to his profession. To these, all other studies should ever be subordinate. The central point, to which all other pursuits should verge, and by which they should be continually directed, ought undoubtedly to be, the knowledge of the New Testament. This is to be, what Medicine is to the Physician, or Navigation to the Sailor; his first and greatest object. Other studies may be of advantage to embellish the column, to compose its foliage, or to adorn its capital: but this must constitute its strength. In a finished edifice, it is to be wished, that the shaft of the column may be strong, and that its ornaments may be beautiful.

Education, upon such a scale as we have now imagined, demands the aid of numerous and distant sciences; none of which can be omitted without narrowing, in some degree, a system which, to be perfect, ought to be as various, as extensive, and as full as possible.

To this plan of education for Divines, different objections will probably be made. Some will mention the time, and the expence, necessary in passing round so large a circle.—And if the object were, to make our student an adept in various sciences, at once a profound Mathematician, a deep Civilian, and an able Chemist, the objection would be strong: for any one of these would singly require more time and attention, than a Clerical Student can spare from more necessary

necessary studies. But that more general acquaintance, for which alone we plead, and which is sufficient for all the purposes above-mentioned, will be attained with comparative ease by a young man, such as alone we wish to find intended for the sacred function, regular, diligent, serious, and frugal of his time. To render the expences of such an education easy to young men of narrow fortunes, but of promising genius and dispositions, is one great object of your Seminary — an object, which, by the generous exertions of the friends of religion and good learning, you will, I doubt not, be able in a good degree to accomplish.

But there is another, and in the opinion of some, a much stronger objection against the plan we have chalked out. A taste for knowledge thus diversified and improved, will, they apprehend, induce a turn and habit of mind little accommodated to those situations, into which so many Ministers among us must necessarily be cast, in future life. I feel the force of this difficulty: and if this effect did necessarily follow from this cause, the objection would be insurmountable. For whatever tends to unfit the Ministers of Religion for the most obscure and unlettered congregation, or even for a comparatively limited and scanty emolument, so far defeats the great purpose of their office, and renders them, at once, useless and unhappy.

But I am not staggered by this objection. For if the spirit of Religion, the humble, self-denying, active spirit of Christianity, be but strongly

strongly felt, this effect will not follow. Where the refinements of taste have been kept in due subordination to the piety of the heart, where the sense of duty, the love of God, and its amiable offspring, the warm desire of doing good to men, have been kept alive, as the first and strongest passions of the soul, this inconvenience cannot exist. In the most private situation, such a mind would find opportunities both for mental cultivation, and for active exertion, and from both these, for exalted self-enjoyment. Let him but once consider it as his highest honour to serve God and his generation faithfully, in whatever situation Providence may have placed him—let him but be persuaded, that the minds even of the plainest people are susceptible of the noblest culture and improvement—let him, under this impression, so far overlook the coarseness of unpolished manners, as to receive, with pleasure, the sterling sentiments of honest nature, in their rudest dress—in one word, let him but enter upon his office with this principle, if called into a desert, to cultivate and adorn it as much as possible, to step beyond the common and meagre forms of public service, to associate with his hearers, by prudent condescension to inspire their love, tempered with that dignity, which shall command respect—let him but do this, and I will pledge myself for the consequences. He will find, in the plainest of his people, minds possessed of great and generous sentiments, and capable, like the diamond, of being polished into amiable excellence. If many Clergymen in such

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situations

situations are disgusted and unhappy, if in consequence they become indolent and useless, let us not ascribe their complaints entirely to their situation. If they are dissatisfied without the delicacies and the elegancies of life, if they sigh for luxurious ease and literary refinement, surely they forget—alas! it is to be feared they have never properly felt—the first, the highest end and object of their office. The means of usefulness, and consequently of enjoyment, lie much in our own power. The Minister of Religion, who endeavours thus to render himself active and estimable in his situation, whatever it be, will secure to himself the purest satisfactions, nor will he want respect and honour in some measure proportioned to his exertions and his merit. If silent merit sometimes lie hidden in obscurity, is it not too often, because it remains in obscurity, and does not speak in those useful energies, for which such a person seems to be peculiarly qualified, for which the circumstances of the world so loudly call, for which the Ministerial office was appointed, and from which it is to derive its highest character and consolation here, as well as its noblest reward hereafter?

Permit me here to offer a remark, concerning the object and influence of education, with respect to young men of every class, into which I have been led by the preceding observations.

One great, perhaps the greatest, excellence of education is, to keep up a constant spring and energy of mind, to maintain that brisk and regular movement of its various powers, which shall preserve their current vigorous and clear.

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On the other hand, perhaps the most fatal error which can be committed is, to suffer the mind to become lethargic and languid, to lose its tone and spirit, and to stagnate in inactivity and softness. Indolence rusts the most splendid talents, and blunts the edge of the sharpest powers. How little has ever been done for the honour of God, and for the good of men, by cloistered dullness? On the other hand, what has not been achieved by a bold and persevering industry? It has supplied the place of fortune, of strength, of power, and even of genius itself: nor is it to say, to what sublime attainments of knowledge and of usefulness he may rise, who, actuated by a spirit of resolute and patient application in a good cause, suffers nothing to interrupt his progress. Nothing will, therefore, more deserve our serious attention, than to make our Seminary a SCHOOL OF DILIGENCE, and to keep alive that fervour of the mind, which is necessary, as well to present improvement, as to future eminence, enjoyment, and usefulness.

You will excuse this digression. Let us return to our subject. A cultivated taste in the Minister of Religion will not only render his character more respectable, and when united, as it ever ought to be, with a devout spirit, his labours more useful, in every situation in which he may be placed; but it will also furnish him with those means of superior entertainment, which are, I had almost said, most necessary, to himself at least, in the most obscure retirements. Possessed of these, what rich sources of pleasure of the purest

kind open to him on every side? Nature in all its scenes, and knowledge in all its branches, are ever ready to afford solace and gratification. Destitute of these, is there not reason to fear, and will not experience justify the apprehension, that he will sink down, either into languid insipidity, degrading vulgarity, or even, into sottish intemperance?

And how many places are there among us, where, without these qualifications, the Christian Minister could not possibly support, in any respectable degree, the decorum and dignity of his profession? In all our towns, and in the greater part of our country congregations, there are families of opulence and character, among which it has long been an honourable and acknowledged distinction, that they are eminently sensible of the importance of Liberal Education. In these therefore, are to be found—long may they deserve the praise!—persons conspicuous for knowledge, for elegance, and for manly character. Among such persons how desirable, how necessary is it, that the Minister of Religion be a man of science, and cultivation!

But let us now turn to the second great object which you have professed to have in view, in the establishment of your Academical Institution, viz.

II. PREPARATORY INSTRUCTIONS FOR THE OTHER LEARNED PROFESSIONS.

A scheme of agreeable transition, from the elementary principles of a Grammar School, to the

the higher regions of professional science, upon a foundation generous and large, and affording the means of obtaining liberal knowledge of various kinds, must be of no small importance to those, who wish to superadd to the faculties either of Medicine or Law, the advantages of cultivated understanding, and improved taste.

If the principles already advanced be true, even Professional Studies may be carried on to much greater advantage by him, who enjoys the previous aid of more general science. His mental powers will be enlarged and strengthened; he will be enabled to appreciate the several parts of learning, and to assign to each their just proportion of respect and value; he will be furnished with agreeable entertainment for those hours of relaxation, which must necessarily intervene in the busiest life. Add to this, that general knowledge rubs off the pedantic rust which naturally adheres to him, who is only a man of one book, or of one science; and that it gives ease and dignity to the manners, elegance to the style, liberality to the spirit, compass to the sentiments, and respectability to the conversation. How will he appear in the mixed commerce of the world, or bear an honourable part among men of various characters and studies, who is only conversant with one of them? From the man who is merely the student of a single art, or who has only paced round one circle of thought, you may expect, a contemptuous disdain of others, a narrowness and coarseness both of sentiment and manners, disgusting to men of better judgement, unfriendly

to real improvement, and hostile to that harmony of the Sciences, in which so much of their strength and symmetry consist.

But I am proving an axiom. To enjoy these previous advantages of general knowledge, before a young man is sent to the Temple or the University, free from those shackles, and at a distance from those dangers, with which the acquisition is often attended, must appear to every enlightened mind, an object of considerable moment. Those who are destined to these learned professions, have generally a few years to spend in preparatory studies, before they are fit to enter upon those of their immediate designation. And the line, in which a generous ambition should prompt them to wish to move, in future life, demands the polish and assistance of diversified study.

If these principles are immediately admitted, with respect to the Learned Professions, it is possible they may not meet with so easy or general acceptance, with respect to the third class of young men, mentioned in your Report, viz.

III. THOSE WHO ARE DESIGNED FOR CIVIL AND COMMERCIAL LIFE,

By many Gentlemen here present, this question has been canvassed, in the place where we are now assembled; * and, I flatter myself, it has been clearly determined. Our debates have indeed chiefly turned, upon the advantages of science to

* The place where the Literary and Philosophical Society hold their meetings.

those

those engaged in Commercial Life. That the higher characters of civil society, that the Magistrate, the Senator, the Statesman, that the Gentleman of independent fortune, that he who aspires one day to fill offices of dignity and trust—offices, perhaps involving the interests of our Commerce, of our Constitution, of our Religion itself—that such men shall have their minds cultivated by Liberal Science, that they shall be men of enlarged understandings, of good acquaintance with Languages, with History, with Arts; that they shall be Patrons of Learning; and that, in order to this, they shall have gone through a course of regular scientific education—who, for a single moment, will make the subject of a question?

And the man of trade—why shall he be doomed to ignorance and insipidity? Why are books to be his aversion, and knowledge his poison? Will a taste for letters, beyond what may merely qualify him for the round of mercantile drudgery, disqualify him for business, for success or pleasure in it? A severer, a more unjust libel upon commerce could not possibly be uttered. You, Gentlemen, know it to be false. You, who are many of you alone competent to determine this question, have declared in favour of mental cultivation. You know, from your own experience, that to a certain point, a point far beyond the common standard, this cultivation will not interfere with any end or object of commercial industry; that, on the contrary, it will highly improve and finish the mercantile character. You wish this

improvement for your children, in full assurance, that it will assist their judgment and exalt their views; that it will be a preservative from the low debasing pleasures, to which, for want of it, they will be exposed; that it will add weight and interest to their characters and counsels; that it will provide them sweet entertainment and consolation in retirement, and in old age; and that it will, in every stage and condition of life, render them more amiable, more useful, more happy.

For the advantage of this class of my fellow-citizens, I could form in idea, better than I could describe in language, a plan of education, which has not perhaps been as yet fully executed; but which, if it could be carried into successful execution, would be a noble addition to the improvement and happiness of a very numerous and important part of the community; and which would confer high honour, as well as reward, on him who should accomplish it.

I imagine to myself a system of education, for a commercial man, which shall contain all the parts of science proper for him to know, as much as possible in a practical form; and which, amidst all the other objects of study, shall keep this point continually in view. In this system, the several noble Arts, on which Commerce depends, are illustrated by their respective Sciences; whilst Science, again, is rendered clear and entertaining, by its application to the Arts. Shall young men of every other class have studies and discipline peculiar to themselves; and shall the man of Business, the Merchant, who will be called to sustain

sustain so very interesting and honourable a character among his fellow-citizens, be improved by no studies, be formed by no discipline, be trained by no habits, which more immediately belong to his future province?—The present learned and worthy Bishop of Llandaff has lately proposed, to introduce Lectures upon Agriculture and Commerce into the Universities. It would be some advance towards that ideal scheme, the faint and imperfect outline of which, imagination has drawn before me.

To these sentiments the COLLEGE OF ARTS AND SCIENCES in Manchester owed its origin :* and to the conviction of its utility, impressed upon the minds of some liberal men, it has owed its support. From small beginnings, it has risen to an established and respectable character. The courses of lectures which are announced for the ensuing winter, justify our sanguine hopes of its growing prosperity and success.† From the important nature of the subjects, and from the well-earned reputation of the Prælectors, I assure myself, the high expectations of the public will not be disappointed. The friendly correspondence which subsists between the patrons of that Institution, and the supporters of our Academy, is

* For an account of the *origin* and *objects* of this Institution, see, MEMOIRS of the LITERARY AND PHILOSOPHICAL SOCIETY IN MANCHESTER, vol. II. p. 16.

† Upon ANATOMY, by Charles White, F. R. S. &c. and his son Thomas White, M. D. &c. — and upon CHEMISTRY, by Thomas Henry, F. R. S. assisted by his son Mr. Thomas Henry, junior.

a circumstance mutually favourable to both Establishments, and to that Common Cause, which gave them birth. By this friendly cooperation, the circle of studies, which young men may attend among us, is agreeably enlarged, and opportunities afforded, which could not have been equally enjoyed, in a single Institution, or in a more confined sphere.

These, Gentlemen, are the advantages, which you wish to secure to your children, and to the rising generation around you, by the Seminary which you have instituted. And these advantages you wish them to enjoy, free from any subscriptions, tests, or obligations, inconsistent with the sacred rights of truth and conscience. It is your ambition, to keep alive that delicate uncorrupted sense of rectitude, that pure and holy love of truth, and that simple and inflexible integrity of conscience, which shall be, under God, their firmest guard against whatever is base or disingenuous, against the authority of power, the allurements of interest, or the blandishments of seduction. Hence, your plan is, agreeably to your principles and your spirit, liberal and open. From the friends of liberality alone you expect support: and such, you rejoice to hope, are to be found among those, whose principles seem to set them at the remotest distance from one another! It is pleasing, to behold this spirit diffusing itself abroad among the several denominations of our fellow-christians, giving a softer aspect to those parties, which used to wear only the air of defiance and hostility, and levelling those mounds, which
have

have so long, like impassible ramparts, divided fellow-men, fellow-citizens, fellow-christians. To unite mankind together, not by the bonds of ignorance or hypocrisy, but by the cement of an enlightened and diffusive love, this is the spirit of that DIVINE RELIGION, in which we boast; this is the tendency of those principles, by which we are distinguished; for this is the end and honour of our cause, the cause of CIVIL and RELIGIOUS LIBERTY. Among whatever men, and by whatever means, the spirit of freedom, of toleration, and of candour, and in connection with these, the spirit of virtue and religion, are diffused, this we consider, as the triumph of our interest. Our interest, did I say? It is the interest of truth, of righteousness, of heaven! An interest, which can alone render our separation honourable or important; an interest, to support which by steady character, by generous contribution, and, if necessary, by patient suffering, confers on human nature its highest glory: because it produces to man his noblest happiness.

To this interest, the diffusion of knowledge must ever be useful. In an age of darkness, Christianity was adulterated. In an age of returning light, its honours were restored. Let imposture shrink from day. Divine truth seeks no concealment. It fears no detection. Sound knowledge, of every kind, must ultimately befriend it. And it shall prevail. It is even now rapidly prevailing. The day has already dawned. The light of heaven is advancing. The human faculties are in motion. The Religion of the New Testament, which, like a mighty mountain, has

has been long obscured with exhalations, now lifts its majestic head, and under the providence of its Author, shall rise superior to those clouds, by which its glory has been darkened.

In every period, from that æra, to which we look back with pride and triumph, as exhibiting the noblest spectacle of pure and inflexible virtue, when so many good men resigned every earthly advantage, rather than make shipwreck of faith and conscience, there have been men among us, who have appeared in the foremost ranks of science, and who have honourably supported, by splendid abilities, and exalted character, the cause of truth and freedom. Among those good men, whom I have just mentioned, many were eminently great, and distinguished no less by their learning, than by their integrity. Their immediate successors in the cause, not having enjoyed the same opportunities of education, inherited their piety, but had not perhaps, in so large a degree, the distinctions of science. In a little while, however, this disadvantage was removed, Academies, under different Tutors, were established, of which it is sufficient praise to say, that they have in every period furnished men fitted to appear, with credit to themselves, and to their cause, in the defence, not merely of a party-interest, but of important truth, and common Christianity. In the present day, the honour and respectability of the character are still maintained, by many, who have no reason to stand in awe of the learning or abilities of any of their brethren. May the friends of reason and liberty ever deserve
this

this animating praise! And may this Seminary be the means of training up those, who may appear in the rising age, the wise, the firm, the upright friends, of the dearest interests and hopes of man!

Our Academies, it must be acknowledged, are destitute of some auxiliaries which belong to the more splendid national establishments. We have no titles to confer, no emoluments to bestow, nor are we vested with collegiate powers, to enforce obedience. The motives, therefore, by which alone we are to animate the exertions, and to secure the respect, of our pupils, must be pure and ingenuous. Unable to allure their industry by mercenary hopes, it may perhaps be better for them, only to feel the excitements of disinterested praise.—That our own emoluments depend entirely on our own endeavours and success, is likewise a favourable circumstance. We are influenced, I trust, by the noblest motives: but we pretend not, to be absolutely superior and indifferent to other considerations. And we shall be stimulated by the united action of every principle, which can keep in motion the strongest springs of human nature.

It is of great importance to the cause we have in view, that several Academies subsist together, in different parts of England. In every region where they are established, they bring Liberal Education within the reach of many, by whom such advantages could not otherwise have been enjoyed. They widen the circle of science. And they keep alive that spirit of honest and generous emulation, which is perhaps in the best minds necessary,

necessary, in order to continued and growing excellence. I pity the man, who cannot distinguish this spirit, from its base and spurious image. From the bottom of my heart, I wish well to every Academical Institution among us. I respect those who conduct them. I rejoice in their prosperity. And, animated by their success, I shall earnestly wish, and in this wish I shall be cordially joined by my worthy colleague, that our feminary may not be less deserving of public estimation, or that it may be as little as possible inferior to those, which can boast a longer establishment, or a more public patronage.

In expressing these sentiments, I express yours. With sincere esteem, you regard that Academy, which alone has survived the late melancholy wreck of so many of our public seminaries. With sincere affection, you rejoice in the establishment of the new Academical Institution at London; because it promises to extend, to a distant and larger circle, those benefits, which you wish to enjoy in your own. Since you heard of that design, I will be bold to say, that not a thought of competition ever entered your breast. You regard the patrons and friends of that scheme, as coadjutors and allies with yourselves in the same great cause. You have acted upon this principle; and you have given the most unequivocal evidence, that you wished to maintain that cordial union with them, which ought ever to subsist among those, who have a common and noble end in view.

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But the Academies already subsisting, or in contemplation, did not seem adequate to the wants or wishes of every part of the kingdom. The region which we inhabit, is populous and wealthy. Our own town alone, seemed likely to supply a considerable number of pupils. It is the center of a large and opulent district; beyond which, lie many large towns, and even counties, to which, it was presumed, the opportunity of enjoying the means of Academical Education, would not be unwelcome.

With unfeigned regret, you had seen the Academy at WARRINGTON, to which we had been accustomed to look with fond regard, and to which many around me, as well as myself, have been indebted for peculiar advantages, suspended, and at length finally dissolved. Some of you, who had been, for several years, the most cordial and active supporters of that seminary, laboured with the most zealous assiduity to revive it. You still indulged the hope, that it might rise again, from its present depression, with increased splendour: nor did you at last abandon it, till, every hope being at length cut off, you were obliged to turn your thoughts to another situation.

You asked, " Shall then the Institution which
 " we have fostered so long, and to which we have
 " looked forward as the nursery of our youth in
 " future generations, be for ever given up? Shall
 " we have no similar establishment, in the northern parts of England? Shall we have no Ministers educated amongst ourselves, of whose
 " characters, abilities, and sentiments, we can
 " form

“form the most certain knowledge? Shall our
 “youth, destined for other professions, or for
 “civil life, have no advantages within the reach
 “of more than a hundred miles, for the attain-
 “ment of superior science?”

The answer was obvious. Feeling within yourselves resources for this difficulty; animated to attempt, and accustomed to accomplish, whatever the sacred cause of liberty and virtue demand, you begun. With pleasure, you saw your scheme approved, and your endeavours seconded by others of congenial spirits, till, in a short time the patronage became so large, so liberal, and so respectable, as far to exceed your most sanguine expectations. From hence, you have been emboldened to extend your original plan, and, in addition to those public buildings, which alone it was your intention to erect, you are now preparing accommodations for a number of students, which will, it is hoped, be free from the inconveniences, necessarily attending their residence in the house of their Tutor, and yet so immediately under his eye, as to enjoy all the advantages, of constant inspection, and effectual government.

Upon the general principles of our plan, I will, with your permission, make a few remarks. My time forbids a longer enlargement.

With respect to the INTERNAL GOVERNMENT of our Academy, we have felt, as might be expected, the difficulties of every scheme, which has been presented to us. There is none, which has not its peculiar disadvantages. The best, is that in which there are the fewest. Guided
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by the experience of similar institutions, and particularly at Warrington, you have resolved not to hazard again the dangerous experiment of collegiate residence. You have thought it more eligible, that young men shall reside in separate houses, not many together, under the controul and inspection of their Professors, to whom you have referred the whole business of discipline and government. If, indeed, the number of students in divinity might have been expected to be so great, as to bear a decided superiority over those destined for the other professions, their influence, it might be hoped, would have been favourable to all the ends, which you wished to attain. But when this is not the case, and the past experience of the Academy at Warrington forbids us to expect that it will be the case in future, the safer maxim seems to be, "*to divide, in order to govern.*" By this means, it will be much easier to counteract the dangers, arising from the artifices of the designing, the audaciousness of the bold, and the seductions of the less principled. This is the general plan of foreign universities: it is the plan, which chiefly prevails in those of our Sister Kingdoms: this was the plan at Warrington, in its first and purest age: and upon this plan, have Academies been conducted, both out of, and in the metropolis, with credit and success. It is presumed, therefore, that we may consider as established the authority of a principle, which would of itself seem most likely to insure order, industry, and improvement.

With respect to the situation of MANCHESTER, I will not here repeat what has been just said, that Seminaries have flourished in large towns, with the greatest reputation: nor will I urge, that Masters, both in the principal and the auxiliary departments of science, may be there procured in greater variety, and with greater ease, than in other situations. The argument seems to turn upon this point. Are those young men, more likely to be hereafter safe against the temptations of the world, who have been, through the course of their education, entirely secluded from it, in privacy and solitude, far from the scenes which corrupt, and the allurements which endanger their virtue—than those, who, having been accustomed to behold those scenes, and to resist those temptations, are only called, when they enter into more public life, to go on in the path which they have pursued so long, and in which new exertions will not be necessary, but only the continuation of that spirit, in which they have been already established? Is it not probable, and will not experience warrant the conclusion, that an education, not entirely withdrawn from the view of those scenes, in the midst of which they must hereafter be engaged, is more likely to confirm their principles, and to mature their resolutions, than one, in which they can only know by cold report, the insinuations of the artful, the impudence of the wanton, and the raillery of the profane?

Between

Between a *large* town and a *small* one, there surely can be no competition. In the smaller towns, vice is often the most barefaced and brutal. Temptations are presented in the most undisguised and debasing forms. The lower inhabitants are often marked by languor and supineness, if not by sottishness. And among those of higher rank, there is no power of selection. Nor are there those examples of a fervent and active spirit, which may, by a secret but powerful sympathy, catch the minds of youth, and call them forth to ardour and exertion.

With respect to our own town, much might be truly said, in favour of the regularity of its police, and the energy of that spirit, which actuates the various orders of its inhabitants. But I forbear. I wish not to press the argument to its utmost length. Suffice it to say, that if a large town has some superior advantages, Manchester possesses them in at least an equal degree, with any of the greater provincial towns of the kingdom.

I feel, at this moment, with awful impression, the weight, and importance of the charge, which now devolves upon me. Vested by the constitution which you have established, in concert with my colleague, with the internal government of this Seminary, I feel it as a trust of the most solemn nature. But I am not discouraged. Conscious to the motives from which I act, I will not shrink from the apprehension of difficulties. I expect them. I would be pre-

pared for them. In one principle, I feel myself firm and immoveable. I here pledge myself to you, and to the public, that I will not continue to endure in this Academy the commission of enormities, which, wherever they prevail, poison the minds of youth, and destroy all the good effects of liberal education. If a temperate and steady discipline cannot restrain those disorders in their infancy, the next painful step will be, to cut off the offenders from our body, that the baneful infection may not spread, and contaminate the whole. If this be ineffectual, I will not any longer bear a part in the conduct of an institution, to the duties of which I shall be found unequal, and the burden of which, in such circumstances, if I know myself, I could not endure.

But let me change this dark preface. Let us contemplate a happier and more animating prospect. To be, under God, the means of spreading abroad the beams of knowledge and of religion; to be succeeded by Providence in this great attempt, of training up young men for the important departments of superior life; to see them rising up in fair and honourable excellence; to sow those seeds, which shall in future years, and through future generations, spring up to a glorious and divine maturity! How does the thought exhilarate, how does it expand and warm the heart!

As for you, the generous founders, patrons, and friends of this Academy, your views are patriotic and noble. Whatever be its fate, you have acted from the worthiest and purest motives.

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It is not for you, to command success. But let us be thankful, that success is not necessary to the reward of well-doing. The righteous Judge of men looks to the heart alone; and he will approve, and he will reward, the good intention, even though it fail of accomplishing its purpose. In his hand are all events. From his favour alone cometh success. Duty is ours; events belong to God: and let us indulge the sanguine hope, that views so liberal, and objects so important to the great interests of mankind, will be honoured with his approbation and blessing.

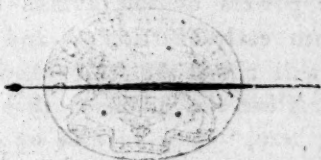
You are erecting a Temple, on the front of which you will inscribe no name of any distinguished human leader, either in science, or theology. You will dedicate it "to TRUTH! to LIBERTY! to RELIGION!" When you turn your eyes towards it, you will breathe forth the dying Patriot's fervent aspiration.* You will pray, that it may flourish, with increasing honour, to many future generations. Nor will you confine your good wishes to this Seminary: you will also pray that the sacred cause, to which it is devoted, may extend its influence abroad with glorious success; and that the holy light of truth, of reason, and of righteousness, may shine over all the nations of the earth, with growing lustre, even to meridian day.

* ESTO PERPETUA!

26 JY 66

A P P E N D I X.

Nº. I.



MANCHESTER ACADEMY.

INSTITUTED FEBRUARY XXII, MDCCLXXXVI.

A VERY respectable meeting of Gentlemen was held this twenty-second day of February 1786, when it was unanimously agreed, after due deliberation, that an ACADEMY should be established in MANCHESTER, on a plan affording a full and systematic Course of Education for Divines, and preparatory instructions for the other learned Professions, as well as for Civil and Commercial Life. This Institution will be opened to young men of every religious denomination, from whom no test, or confession of faith, will be required. In support of its expediency, and even necessity, in this part of England, it may be urged,

I. That no place of education for youth, on the liberal and extensive plan proposed, subsists within the distance of more than a hundred miles; that the great populousness of this vicinage, the opulence of its inhabitants, the number and respectability of the Dissenters, and the increasing taste for learning, insure both adequate support, and a constant succession of pupils.

II. That the town is remarkable for a well-regulated police, and for a serious attention to the duties of public worship; and that the industry, ingenuity, and enterprising

spirit which characterise the people, cannot fail to influence by example, and may catch the minds of youth by a secret and powerful sympathy: that Manchester contains one of the largest public libraries in the kingdom, to which access may be had at stated times: that the LITERARY AND PHILOSOPHICAL SOCIETY have avowed a generous zeal "to foster rising genius, to incite emulation, and to give energy to the powers of the human mind, by calling them forth into early exertion;" and that it may be presumed, they will admit the senior Academics to attend their more instructive discussions: that another Institution, established here,* may furnish opportunities of acquiring both the practical and theoretic knowledge of *Chemistry, Anatomy, Physiology*, and other branches of science, to which Students of Medicine may superadd attendance on the Hospital: that able Masters in *French, Italian, Music, Writing, Drawing*, and *Merchants Accounts*, are settled in the town: and that these several means of improvement lie within so small a compass, as to be perfectly compatible with each other.

III. It may be further stated in favour of this Institution, that the Gentlemen, to whom application has been made, and who have signified their consent to undertake the conduct of the Academy, incur no risk or expence in the attempt; that they are cordially united to each other; that they are in the prime of life, with respect to health, and intellectual vigour; that they are well versed in the discipline and tuition of young persons; and that they have acquired considerable reputation, both as Scholars and Divines.—From these and similar views, the following Address to the Rev. Dr. BARNES and the Rev. Mr. HARRISON originated.

MANCHESTER, FEB. 7, 1786.

" WE whose names are hereunto subscribed, lamenting
 " the dissolution of the Warrington Academy, disappointed
 " in our expectations of its revival, and persuaded that an In-
 " stitution on the same liberal principles may be established
 " at Manchester, with rational prospects of success, and

* College of Arts and Sciences, instituted June 6, 1783.

" with

“ with great advantage to the cause of Learning, Virtue, and
 “ Religion, unite in requesting the Rev. THOMAS BARNES,
 “ D. D. and the Rev. RALPH HARRISON, to engage in this
 “ important undertaking. To promote the execution of it,
 “ our intention is to offer a petition to the Trustees of that
 “ Academy, at their annual meeting in June, for the loan
 “ of the Philosophical and Chemical Apparatus and the
 “ Library of books, now in their possession. And we hope
 “ and trust, that Dr. BARNES and Mr. HARRISON, after
 “ having taken our proposal into serious consideration, will
 “ favour us with their personal assistance, and if possible,
 “ with their final decision, at a meeting to be held in the
 “ Chapel Room, on Wednesday the twenty-second instant,
 “ at half past ten o’clock in the forenoon.”

J. Bayley.	Tho. Hatfield.	James Potter.
A. Bayley.	Jos. Heywood.	Rich. Potter.
Josiah Birch.	Titus Hibbert.	Tho. Potter.
John Birch.	S. Hibbert	B. Potter.
D. Campbell.	Sam. Hibbert.	T. Radford.
John Clegg.	Sam. Jones.	Will. Rigby.
A. Clegg.	Will. Jones.	Will. Rigby, jun.
Will. Crane.	Wm. Kennedy.	Sam. Robinson.
J. Cririe.	R. Kirkham.	Will. Robinson.
G. Duckworth.	H. Mather.	Tho. Robinson.
R. Evans.	Henry Norris.	R. Robinson.
R. Grimshaw.	Tho. Percival.	Jane Sempill.
Will. Hanson.	John Philips.	Sam. Taylor.
S. Hardman.	John Pilkington.	James Touchet.
Will. Hassal.	John Potter.	J. Withington.

To this ADDRESS the following ANSWER was delivered :

GENTLEMEN,

“ WE have considered the proposal which you have made
 “ to us, of conducting an Academy in Manchester, with
 “ mature and serious deliberation. We are deeply sensible
 “ of the very great importance and difficulty of the office
 “ we are invited to undertake, and of the honour which is
 “ done us by proposing it to our acceptance. Persuaded of
 “ the

“ the need there is of such an Institution, in this part of
 “ England, encouraged by the liberal and active zeal which
 “ has appeared upon the present occasion, and animated by
 “ such respectable patronage, we profess ourselves willing to
 “ devote our best abilities to a service, so nearly connected
 “ with the interests of learning, of virtue, and of religion.
 “ And we hope for success, from your strenuous and persevering support, and above all, from the blessing of God.”

THOMAS BARNES,
 RALPH HARRISON.

The acquiescence of the Rev. Dr. BARNES, and the Rev. Mr. HARRISON being thus signified, the following RESOLUTIONS were proposed, discussed, and assented to unanimously.

RESOLVED,

I. That the answers delivered by the Rev. Dr. BARNES, and the Rev. Mr. HARRISON, are highly satisfactory to this meeting: and that it is the hope and confidence of every one present, that the Trustees of the late Warrington Academy will approve the attempt to establish a Seminary of Learning, similar in its objects and in its plan, to that which they have so long and so liberally patronized; and that they will grant a petition to be offered to them, for the loan of the Library and Philosophical Apparatus, now lying useless in their possession, and for such assistance out of their remaining funds, as they may chuse to allow for the support of Students in Divinity.

II. That the Rev. THOMAS BARNES, D. D. be appointed Professor of HEBREW, METAPHYSICS, ETHICS, and THEOLOGY.

III. That the Rev. RALPH HARRISON be appointed Professor of the GREEK and LATIN LANGUAGES, and of POLITE LITERATURE.

IV. That a Professor of MATHEMATICS, and of NATURAL and EXPERIMENTAL PHILOSOPHY, be also appointed; and the choice referred to the Rev. Dr. Barnes and Mr. Harrison, such election having the sanction of the Committee of Trustees, hereafter to be nominated.

V. That the Teachers of *French, Italian, Drawing, Writing, Arithmetic, Merchants Accounts, &c.* shall be provided by
 Dr.

Dr. Barnes and Mr. Harrison, under whose authority they are to act, and to whom they shall be entirely accountable.

VI. That the Academical Session shall commence every year on the first of September, and terminate at the end of June: and that a vacation, not exceeding fourteen days, be allowed to the Students at Christmas.

VII. That the Internal Government of the Academy shall be vested in Dr. Barnes and Mr. Harrison; but that the Committee shall have authority to suspend or remove any Professor, who violates or neglects his duty; provided such suspension or removal be agreed upon by two-thirds of their whole body, formally convened, at two successive meetings, the latter to be held after an interval of fourteen days, and the votes to be taken by ballot.

VIII. That the Committee shall be appointed annually, at a general meeting of the Trustees, to be held at Manchester, on the Wednesday after the Anniversary of this Institution: that they shall then state the accounts and proceedings of the past year: that they shall be twice convened every year by the Chairman, viz. on the last Thursdays in March and September; and at other times, if necessary. That seven Members, including the Chairman, shall be competent to transact all ordinary business: and that the votes, whenever required, shall be taken by ballot.

IX. That the Committee shall consist of a Chairman and twenty other Members, including a Treasurer, and Secretary; and that the following Gentlemen be now appointed.

THO. PERCIVAL, M. D. F. R. S. &c. Chairman.

JOSIAH BIRCH, Esq. Treasurer.

Mr. GEORGE DUCKWORTH, Secretary.

Mr. Ashworth Clegg.

Mr. Will. Crane.

Mr. Rob. Grimshaw.

Mr. Sam. Hardman.

Mr. Sam. Hibbert, King-street.

Mr. S. Hibbert, St. Ann's-square.

Mr. Sam. Jones.

Henry Norris, Esq.

Mr. John Pilkington.

Mr. John Potter.

Mr. James Potter.

Mr. Rich. Potter.

Wm. Rigby, Esq.

Mr. Tho. Robinson.

Mr. Sam. Taylor.

Mr. James Touchet.

Mr. Peter Valentine.

Mr. Isaac Worthington.

X. That

X. That every Benefactor of twenty guineas or upwards, and every Subscriber of two guineas per ann. or upwards, shall be a Trustee of this Institution.

XI. That the Honoraries to be paid to the Professors shall be fixed by themselves, but with the sanction of the Committee. That in lieu of any fees to Dr. Barnes and Mr. Harrison, from the students designed for the profession of Theology, a liberal and adequate compensation shall be paid to them respectively, at the end of each Academical Session, out of the funds of this Institution.

XII. That the Committee be authorized to solicit and receive Benefactions, Subscriptions, and Loans if necessary, for the establishment and support of the Manchester Academy; and to make application to the different funds for such Exhibitions, as may be wanted to aid the education of young men, designed for the Sacred Ministry.

XIII. That application be made to some of the more distant and opulent Societies of Dissenters, for contributions to support the Students in Divinity, during their Course of Education. That such contributions shall either be received and applied by the Committee, at their discretion, or beflowed by those who advance them, on young men of proper qualifications, selected from their own congregations, or vicinage.

XIV. That a Common Hall and convenient Lecture Rooms be erected, with accommodations for a Library, and for a Philosophical and Chemical Apparatus. That the expence of this building be defrayed, by the produce of the first year's Subscriptions, to be paid in advance for that purpose; by the future surplus of such Subscriptions; by Benefactions contributed towards it: and by Loans on legal interest, to be vested in the Committee, on trust, and to be transferable, but not reclaimable by any process of law, except on the dissolution of the Academy, or the non-payment of interest.

XV. That these Constitutions and Regulations shall not be alterable, but by a majority of votes, taken by ballot, at the Annual meeting of the Trustees: and that, after the experience of three years, they shall undergo a due revifal, and then be established into a code of laws, not alterable,

but

but by the votes of three-fourths of the Trustees, present at their annual meeting.

XVI. That this Assembly highly approve of the proposed establishment of an Academy in the neighbourhood of London; that they entertain the most cordial respect for the patrons of so laudable an undertaking; and, disclaiming all competition, they earnestly wish, in the spirit of true catholicism, that a rational zeal for civil and religious liberty may be kindled, and the sacred light of knowledge and truth diffused over the face of the whole earth.

XVII. That the Committee be requested to announce to the public the Institution of this Academy; and to print and distribute a Report of the proceedings of the present meeting, authenticated by the signature of the Chairman.

THOMAS PERCIVAL.

Nº. II.

MANCHESTER ACADEMY,

INSTITUTED FEBRUARY XXII, MDCCLXXXVI.

THE public have been already informed of the origin, establishment, and constitution of this Academy, the great objects of which are. to provide a full and systematic Course of Education for Divines; and preparatory Instructions for the other Learned Professions, as well as for Civil and Commercial Life.*

Students designed for the Ministry, whose course ought to include a term of five years, will be instructed, in regular succession, by the Rev. THOMAS BARNES, D. D. in HEBREW, LOGIC, ONTOLOGY, and PNEUMATOLOGY—in

* See the preceding Report.

ETHICS, and the Elements of JURISPRUDENCE—in the EVIDENCES, DOCTRINES, and PRECEPTS of CHRISTIANITY—in ECCLESIASTICAL HISTORY, JEWISH ANTIQUITIES, and the duties of the PASTORAL CHARGE. Through the greatest part of this course, particular attention will be paid to SCRIPTURE CRITICISM, and to the composition, and delivery of SERMONS. For this purpose, the Students will be employed, every week, in analysing the best printed sermons, in preparing schemes of their own upon subjects proposed by their Tutor, and in Elocution. Whilst thus engaged, they will enjoy opportunities of attendance on the other Professors, for the acquisition of the several branches of science essential to a Liberal Education.

As many of the subjects above-mentioned, to wit, LOGIC, ETHICS, ELEMENTS of JURISPRUDENCE, the EVIDENCES of CHRISTIANITY, &c. may be useful to other young men, besides those intended for the Ministry, the lectures will be open to any of the Students, whose age and attainments may qualify them for attending with advantage.

Dr. BARNES will also (by particular request) renew the course of lectures, which he formerly delivered in the COLLEGE OF ARTS AND SCIENCES, on the HISTORY and PRINCIPLES of COMMERCE, the COMMERCIAL LAWS and REGULATIONS of DIFFERENT STATES, and on COMMERCIAL ETHICS, including the nature of OATHS, CONTRACTS, COMMUTATIVE JUSTICE, &c.

The Rev. Mr. HARRISON, PROFESSOR of the CLASSICS and POLITE LITERATURE, will instruct his Pupils in the LATIN and GREEK LANGUAGES. He will have different classes, according to their respective ages and acquisitions; and will illustrate his lectures with observations on the HISTORY, MYTHOLOGY, MANNERS, and PHILOSOPHY of the ANCIENTS.

Mr. HARRISON will also deliver, every session, a course of lectures on various subjects of POLITE LITERATURE; namely, the THEORY of LANGUAGE, particularly the ENGLISH; ORATORY; CRITICISM; COMPOSITION; HISTORY; and GEOGRAPHY.

The appointment of a PROFESSOR of MATHEMATICS and NATURAL PHILOSOPHY has not yet taken place: but
endeavours

endeavours will be used to fill this important Department as soon as possible, and to engage the services of some Gentleman of eminent ability and industry, who will pay peculiar attention to those branches, which have a more immediate relation to COMMERCE and the ARTS.

The conductors of this Academy esteem themselves happy in being authorised to inform the public, that CHARLES WHITE, Esq. F. R. S. &c. and his son Mr. THOMAS WHITE, Member of the Royal Medical Society of Edinburgh, joint Prælectors in the College of Arts and Sciences in Manchester, propose to deliver a course of lectures, the ensuing winter, upon ANATOMY and PHYSIOLOGY, in which a large number of Preparations will be exhibited, to illustrate those subjects.

With equal pleasure they announce, that Mr. THOMAS HENRY, F. R. S. Prælector in the above-mentioned College, assisted by his son Mr. THOMAS HENRY, jun. intends to repeat his course of lectures upon CHEMISTRY, illustrated by many experiments, and by a collection of ores, earths, spars, and other minerals.

Able Masters in FRENCH, ITALIAN, &c. being already settled in Manchester, the regular attendance of such of them as may be necessary, will be engaged at the Academy.

Teachers of WRITING, ACCOMPTS, DRAWING, &c. will also be appointed for those, who may need their instructions.

With respect to the Internal Government of this Academy, Dr. BARNES and Mr. HARRISON, in whom it is vested, are deeply sensible of the importance of a strict and steady Discipline, which it will be their constant and anxious endeavour to maintain, by due regulations, and the most diligent superintendence. To this end, they will study to fill up the time of their Pupils with interesting business, to discourage all habits of expence and dissipation, and to promote, by every means in their power, industry, sobriety of manners, and regularity of conduct.

To secure, in the most effectual manner, the discipline and good order of the Students, Dr. Barnes and Mr. Harrison will endeavour to engage Proper Boarding Houses, the heads of which shall be accountable for the behaviour of their Boarders; and it will be expected, that no parents place
their

their sons in any families, but such as are recommended or approved by the Professors.

THIS ACADEMY, like that of Warrington, is founded upon the most Liberal Principles, and will be open to young men of all Denominations and Professions.

ANNUAL FEES FOR TUITION.

	GUINEAS.	
LOGIC, ONTOLOGY, PNEUMATOLOGY, } - - -	3	} Per Session.
JURISPRUDENCE, COMMERCE		
HEBREW, MORAL PHILOSOPHY, EVIDENCES OF } - - -	3	
CHRISTIANITY, ECCLESIASTICAL HISTORY,		
JEWISH ANTIQUITIES, &c. - - -		
LATIN AND GREEK CLASSICS - - -	3	
THEORY OF LANGUAGE, ORATORY, CRITICISM, } - - -	3	
COMPOSITION, HISTORY, GEOGRAPHY -		
MATHEMATICS and } - - -	3	
NATURAL PHILOSOPHY		
French, Italian, &c. - - -		} Upon the usual Terms.
Writing, Drawing, Accompts, &c. -		

N. B. STUDENTS *for the* MINISTRY *will be exempted from Fees, to the* Rev. Dr. BARNES, *the* Rev. Mr. HARRISON, *and the* PROFESSOR of MATHEMATICS and NATURAL PHILOSOPHY.—*Messrs.* WHITE and Mr. HENRY *have also offered to admit any Pupils, specially recommended by the* DIRECTORS *of this* ACADEMY, *without gratuities—And the* COMMITTEE *will endeavour to grant or procure* EXHIBITIONS, *for those who stand in need of such assistance.*

All Fees are to be paid at the opening of the Session; and every Student, not designed for the Ministry, is to advance two guineas, at his entrance, for the use of the Library.

The Session begins in the first week of September, and closes at the end of June. A recess, not exceeding a fortnight, will be allowed at Christmas.

It is requested, that Students will enter at the beginning of the Session, as the Classes will then be formed, and the several Courses of Lectures commence.

It

The first Session of this Academy will open in September, 1786.

N. B. *Any Gentleman qualified and willing to undertake the Department of PROFESSOR OF MATHEMATICS and NATURAL PHILOSOPHY, is desired to apply to the Rev. Dr. BARNES, or the Rev. Mr. HARRISON, by whom proper attention will be paid to the application, and secrecy observed, if requested.*

MAY 20, 1786.

GENERAL OUTLINES

OF THE

PLAN OF INSTRUCTION AND DISCIPLINE

INTENDED TO BE PURSUED IN THE

MANCHESTER ACADEMY.

EVERY Student shall regularly attend such LECTURES as his Parents or Guardians shall appoint.

There shall be TWO GENERAL EXAMINATIONS, in the Course of every Session, viz. at the ANNIVERSARY MEETING in February, and in the last week but one in June—at which the friends of the Institution shall be requested to attend, in order to judge of the proficiency which the Students have made in their respective Studies.

PRIZES shall be distributed, at the close of every Session, to those young men, who from the several examinations, and from the report of their Tutors, shall be judged most deserving of reward.

In order to inspire EMULATION, it is proposed to maintain a CORRESPONDENCE with PARENTS, by which they may receive exact information respecting the diligence and conduct of their Sons. Regular accounts shall be kept every week, by the several Tutors, of the attendance and behaviour of their Pupils; from which Registers, faithful extracts shall be occasionally sent to the Parents; and by which the distribution of PRIZES shall be chiefly directed.

As

As a means of ensuring PROPER DISCIPLINE, an account shall be given whenever required, by the heads of those houses in which the Students shall board, to Dr. Barnes or Mr. Harrison, respecting the conduct of their boarders. These accounts shall be frequently called for; and they who are found guilty of concealment or prevarication, shall not be permitted to have any longer connection with the Academy.

No Student shall be allowed to be out of his lodgings, without leave from the Conductors of the Academy, after ten o'clock.

No Student shall be permitted to ride out of town, or to be in a Tavern or Inn, without leave from Dr. Barnes or Mr. Harrison.

All games of chance shall be strictly prohibited.

It shall be earnestly recommended to the Students, to use great plainness in dress, and œconomy in expences. And it is hoped, that PARENTS and GUARDIANS will second so important an advice by their allowances, and influence.

Every Student, except where an exemption is particularly requested by their friends, shall, when the public buildings are completed, regularly attend MORNING AND EVENING PRAYERS at the ACADEMY.

Whenever punishments are required, such shall be inflicted, as may appear, to Dr. Barnes, and Mr. Harrison, to correspond to the circumstances and nature of the offence. Powers, sufficient for the due support of their authority, will be vested in the several Teachers employed. And in cases of greater magnitude, Dr. Barnes and Mr. Harrison will inflict such penalties, as the exigencies of the case shall demand. These will consist of EXERCISES—PRIVATE REPROOFS—PUBLIC REPRIMANDS—RUSTICATION—and FINAL EXPULSION.

N. B. *In consequence of the general support which the friends of the MANCHESTER ACADEMY have met with, they have extended their original plan; and have now erected a LARGE COMMON HALL, LIBRARY, and LECTURE ROOMS, with houses adjoining for the residence of the Tutors, and the reception of Boarders.*

They have also been favoured by the Trustees of the late ACADEMY AT WARRINGTON with the valuable LIBRARY formerly belonging to that Academy, consisting of four thousand volumes.

Many applications having been made by different Gentlemen for the Department of MATHEMATICAL AND PHILOSOPHICAL PROFESSOR, it is hoped that this important office will very soon be filled up in the most respectable and useful manner. In the mean time, the Students are instructed in GEOMETRY, ARITHMETIC, &c. by Dr. Barnes, and Mr. Harrison.

A LIST OF
BENEFACTIONS AND ANNUAL SUBSCRIPTIONS
FOR THE
SUPPORT OF THE MANCHESTER ACADEMY.

The annexed Resolution specifies the Conditions on which the Benefactions are received.

RESOLVED,

“ That if from unforeseen causes, this Institution shall, in the opinion of the Trustees present at two successive meetings, formally convened, with an interval of at least fourteen days, cease to answer the valuable purposes for which it has been established, the remaining property shall be divided amongst the Benefactors, and their legal Representatives, in proportion to their Benefactions, provided the same be claimed within one year after such determination of the Trustees.”

B E N E F A C T I O N S .

				£.	s.
Josiah Birch, Esq.	-	-	-	42	0
William Rigby, Esq.	-	-	-	30	0
Hon. Mrs. Sempill	-	-	-	52	10
				Isaac	

	£.	s.
Isaac Wilkinson, Esq. <i>Chesterfield</i>	30	0
Mrs. Bayley	21	0
Mrs. Blackmore	21	0
Mr. William Crane	21	0
Mr. Robert Grimshaw, <i>Gorton</i>	21	0
Mrs. Hamilton	21	0
Mr. Samuel Hardman	21	0
Mrs. Hardman, <i>Ollerton</i>	21	0
Richard Heywood, Esq. <i>Liverpool</i>	21	0
Mr. John Mort, <i>Chowbent</i>	21	0
Henry Norris, Esq.	21	0
Thomas Percival, M. D.	21	0
Mr. John Potter	21	0
Mr. James Potter	21	0
Mr. Thomas Potter	21	0
Mr. Thomas Robinson	21	0
Mr. James Touchet	21	0
Isaac Worthington, Esq. <i>Altringham</i>	21	0
Mr. Cooper	20	0
Mr. Samuel Mather	20	0
John Wilkinson, Esq. <i>Chesterfield</i>	20	0
Mrs. Ann Wilkinson, <i>ditto</i>	20	0
Rev. Dr. Barnes	10	10
Mr. James Bayley	10	10
Mrs. Crompton, <i>Duffield</i>	10	10
Mr. John Grier, <i>London</i>	10	10
Rev. Ralph Harrison	10	10
Mr. Thomas Hatfield	10	10
Mrs. Moulson, <i>Warrington</i>	10	10
Mr. Richard Potter	10	10
Mr. Benjamin Potter	10	10
A Stranger, by Dr. Percival	10	10
James Esdaile, Esq. <i>London</i>	10	10
Two Strangers, by Mr. Touchet	6	6
Mr. Samuel Oldknow, <i>Stockport</i>	6	6
Miss Aldcroft	5	5
Mr. John Birch	5	5
Mr. John Clegg	5	5
Mr. Ashworth Clegg	5	5
Mr. George Duckworth	5	5
Mr. Richard Evans	5	5
	Mr.	

			£.	s.
Mr. William Hanson	-	-	5	5
Mr. Samuel Hibbert	-	-	5	5
Mr. William Hibbert	-	-	5	5
Mr. Titus Hibbert	-	-	5	5
Mr. Samuel Hibbert, <i>St. Ann's-square</i>	-	-	5	5
Mr. John Hobson	-	-	5	5
Mr. Samuel Jones	-	-	5	5
Mr. Ralph Kirkham	-	-	5	5
Mr. Henry Mather	-	-	5	5
Mr. Thomas Radford	-	-	5	5
Mr. Joseph Ramsbotham	-	-	5	5
Mr. John Robinson	-	-	5	5
Mr. Robert Robinson, jun.	-	-	5	5
Messrs. Samuel and Thomas Taylor	-	-	5	5
Charles White, Esq. F. R. S.	-	-	5	5
Mr. John Brocklehurst, <i>Macclesfield</i>	-	-	3	3
Mr. Joseph Heywood	-	-	3	3
Mr. William Jones	-	-	3	3
Mr. Henry Marland and Son, <i>Stockport</i>	-	-	3	3
Messrs. Matthew Travis and Co.	-	-	3	3
Mr. Peter Valentine, <i>Chowbent</i>	-	-	3	3
Mr. Ralph Yates, <i>London</i>	-	-	3	3
Mr. Joseph Fletcher, <i>Stockport</i>	-	-	2	2
Mr. John Worthington, <i>Stockport</i>	-	-	2	2
A Stranger, by ditto	-	-	2	2
Mr. Gartside, <i>Stockport</i>	-	-	1	1
Collection at the Dissenting Chapel, <i>Manchester</i>	22	7		

ANNUAL SUBSCRIPTIONS.

	£.	s.
Richard Milnes, Esq. M. P. <i>Fryston, Yorkshire</i>	10	10
Mrs. Rodes, <i>Houghton-Hall, Yorkshire</i>	-	8 8
Messrs. Moulson and Eddowes, <i>Chester</i>	-	5 5
James Milnes, Esq. <i>Wakefield</i>	-	4 4
James Milnes, jun. Esq. <i>Thornhouse</i>	-	4 4
Mrs. Bayley	-	3 3
Samuel Crompton, Esq. <i>Derby</i>	-	3 3
James Currie, M. D. <i>Liverpool</i>	-	3 3
Mr. Samuel Gaskell, <i>Warrington</i>	-	3 3
Mr. Samuel Grundy, <i>Balding Stone, near Bury</i>	3	3
Mr. John Grundy, <i>ditto</i>	-	3 3
Henry Norris, Esq.	-	3 3
Mr. Benjamin Potter	-	3 3
William Rigby, Esq.	-	3 3
Mr. Thomas Robinson	-	3 3
William Ruffel, Esq. <i>Birmingham</i>	-	3 3
Mr. James Touchet	-	3 3
Messrs. Samuel and Thomas Taylor	-	3 3
Josiah Wedgwood, Esq. <i>Etruria</i>	-	3 3
Rev. John Yates, <i>Liverpool</i>	-	3 3
Rev. John Atchinson, <i>Gorton</i>	-	2 2
Mr. James Bayley	-	2 2
Josiah Birch, Esq.	-	2 2
Mr. John Birch	-	2 2
Mrs. Blackmore	-	2 2
Mr. George Bolton	-	2 2
Mr. John Brocklehurst, <i>Macclesfield</i>	-	2 2
Mr. David Campbell	-	2 2
Mr. John Clegg	-	2 2
Mr. Ashworth Clegg	-	2 2
Mr. John Crie	-	2 2
Abram Crompton, Esq. <i>Chorley</i>	-	2 2
Mr. George Duckworth	-	2 2
		Rev.

			£.	s.
Rev. John P. Estlin, <i>Bristol</i>	-	-	2	2
Mr. Richard Evans	-	-	2	2
Mr. George Fletcher, <i>Gorton</i>	-	-	2	2
Mr. Joseph Fletcher, <i>Stockport</i>	-	-	2	2
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Mrs. Elizabeth Grimshaw, <i>ditto</i>	-	-	2	2
Mr. Joseph Handford, <i>Stockport</i>	-	-	2	2
Mr. William Hanson	-	-	2	2
Mr. John Haslingden	-	-	2	2
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Mr. Jonathan Hatfield	-	-	2	2
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Mr. Titus Hibbert	-	-	2	2
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Mr. William Hibbert	-	-	2	2
Mr. John Hobson, <i>Failsforth</i>	-	-	2	2
Rev. John Hughes, <i>Bury</i>	-	-	2	2
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Mr. Samuel Jones	-	-	2	2
Mr. William Jones	-	-	2	2
Mr. Thomas Kershaw	-	-	2	2
Mr. Ralph Kirkham	-	-	2	2
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Thomas Percival, M. D.	-	-	2	2
Mr. John Pilkington, <i>Bolton</i>	-	-	2	2
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Mr. Richard Potter	-	-	2	2
Mr. Thomas Potter	-	-	2	2
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Mr. Thomas Radford	-	-	2	2
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Mr. John Worthington, <i>Stockport</i>	-	-	2	2
Mr. Ralph Yates, <i>London</i>	-	-	2	2
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Mr. Henry Hughes	-	-	1	1

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